

SANTA CLARA COLLEGE,

Santa Clara, California.

Under the management of the Fathers
of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUND-
ed in 1851, and in 1852 was incorporated, with the
privileges of a University. Diplomas are given in two
departments—the Classic and Scientific.
The College buildings are large and commodious,
while extensive play-grounds, with two covered gym-
nasiums, a swimming pond, etc., afford every facility
for healthful exercise.
The College possesses a very complete philosophical
apparatus, and valuable collections of Mineralogy and
Geology. It has, also, practical schools of Telegraphy,
Photography and Surveying. Assaying of native ores
is taught in a thoroughly fitted chemical laboratory.
The Scholastic Year, which is divided into two ses-
sions of five months each, commences in August, and
closes toward the beginning of June.

TERMS.

Payable semi-annually in advance:
Matriculation Fee, to be paid but once, \$15 00
Board, Lodging, Tuition, Washing and Mending
of Linen, School Stationery, Medical Attend-
ance and Medicines, Baths, Fuel, Light per
year, 350 00
Modern Languages, Drawing, and Music form extra
charges. For clothing, Books, Pocket-money, and the
like, no advance made by the Institution.
For further particulars, apply to
REV. A. VARS, S. J., President.
Jan-1-f

COLLEGE OF NOTRE DAME

San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPO-
rated according to the laws of the State of Cali-
fornia, and empowered to confer academical honors,
commenced the Twenty-Second Annual Session on Mon-
day, August 10th, 1872. The course of instruction em-
braces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once, \$15 00
Board and Tuition, per quarter, 62 00
Washing, per quarter, 12 00
Physicians' Fees, per quarter, 2 50
Piano, Vocal Music, Drawing and Painting, form ex-
tra charges; but there is no extra charge for the French,
Spanish or German Languages, nor for Plain Sewing
and Fancy Needle-work.
Payments are required to be made half a session in
advance. Pupils will find it much to their advantage
to be present at the opening of the session. Jan-1-f

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of
the State of California, and empowered to confer
Degrees, is situated in the City of Los Angeles, pro-
verbial for the salubrity of its climate and the beauty
of its scenery.

The faculty is composed of the FATHERS OF THE
CONGREGATION OF THE MISSION OF ST.
VINCENT DE PAUL, who devote themselves to pro-
mote the health and happiness, as well as the intellec-
tual and moral advancement of the students entrusted to
their care.

The College is open to all over the age of ten years,
who are competent to enter the primary course, and who
come with respectable recommendations, provided they
comply with the rules and discipline of the College,
which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of Eng-
lish and Classical Literature, the various branches of
Mathematics, Ancient and Modern Languages, and also,
a Commercial Department, to prepare young men for
every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic
Year, \$250 00
Washing, per Scholastic Year, 30 00
Piano and use of instrument, per month, 8 00
Violin, Guitar, Flute, etc., each, per month, 6 00
Vacation at the College, 40 00

Those who learn to play on one of the above named
instruments, will have the privilege of using a brass
instrument free of charge; otherwise, there will be a
charge of \$3 00 per month.

For further information, apply to
REV. JAMES MAGILL, C. M. President.
Jan-1-f

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short
distance from the sea, in the most delightful and
healthy part of the city. The grounds are extensive,
and the building is large and convenient.
The course of instruction embraces the usual branches
of a thorough English education. Spanish is also
taught.

TERMS.

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc.,
per annum, \$300 00
Piano and use of instrument, per month, \$6 00. 68 00
Guitar, per month, \$5 00. 52 50

No extra charge for plain sewing, Fancy Needle-
work, etc.
The Scholastic Year, of ten months and a half, com-
mences August 16th, and terminates on the last Tuesday
of June.

For further particulars, apply to

SISTERS OF CHARITY,
Santa Barbara, Cal.
Jan-1-f

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers
of the Society of Jesus, was opened for the recep-
tion of students on the 13th of October, 1855. It was
incorporated, according to the laws of the State, on the
30th of April, 1850, and empowered to confer academ-
ical degrees with "such literary honors as are granted
by any University in the United States."

The design of the Institution is to give a thorough
Classical, Mathematical and Philosophical education.
But besides the Classical, there is, also, a Commercial
Course.

The College is intended for day-scholars only.
The hours of class are from 9 o'clock A. M. to 3 P. M.
Punctual attendance is indispensable. In case of
absence or tardiness, a note from the parents or guard-
ians will be required.
Frequent tardiness or absence exposes the offender
to the loss of his seat.
Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)
Tuition, in Preparatory Department, \$3 00
" in Grammar Department, 5 00
" in Higher Department, 8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy,
and Chemicals, first year, per month, \$3 00
For the use of Instruments, etc., second year, per
month, 5 00
For each Academical Degree, 10 00
Jan-1-f

SAINT MARY'S COLLEGE,

San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough
Education, whether Classical, Scien-
tific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL
Course, receive the degree of A. B.; the Scien-
tific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the
convenience of those who wish to acquire a good, prac-
tical education in as short a time as possible.

While proper care is bestowed on every branch in the
College, our own language receives special attention.
The daily exercises of the Students in Grammar, Com-
position and Rhetoric are publicly discussed and cor-
rected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing, \$250 00
Entrance Fee, 10 00
Physician's Fee and Medicines, 5 00
Vacation at College, 40 00
Day Students, 60 00

Modern Languages, Music and Drawing form extra
charges.
REV. BROTHER JUSTIN, President.
Jan-1-f

ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County,
California,

CONDUCTED BY THE PRIESTS OF THE
CONGREGATION OF THE MOST
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A
picturesque elevation at the confluence of Van
Duzen and Eel rivers, and near the town of Rohnerville.
It is accessible from the chief towns in the vicinity by
daily stages, and from other parts of the State by vessels
and steamers, via San Francisco and Eureka.
The course of studies is classical, scientific and com-
mercial. Splendid apparatus has been secured for teach-
ing the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mend-
ing linens, \$225.00
Entrance fee, to be paid only once, 10.00
Vacation at College, 40.00

DAY PUPILS.

Senior Class, \$60.00
Junior Class, 40.00
Music, vocal and instrumental, drawing, and modern
languages will form extra charges. The two sessions of
the scholastic year commence, respectively, on the 16th
of August and the 16th of January.

All communications regarding the College to be ad-
dressed to the Secretary, REV. F. ANTHONY.
Very Rev. P. HENNEBERY,
Superior.

St. CATHERINE'S SCHOOL,

Benicia, California.

CONDUCTED BY THE SISTERS OF ST.
DOMINIC.

THIS Institution affords every facility for the acqui-
sition of a refined and solid education. The Acad-
emy was founded in 1850, and now ranks among the
most successful Educational Institutes in the State.

The course of instruction embraces the English,
French, Spanish and Latin languages, Rhetoric, Elocu-
tion, Composition, Ancient and Modern History, Biog-
raphy, Mythology, Chemistry, Geography, Astronomy,
and use of Globes; Vocal Music, Instrumental Music,
including Piano, Guitar, and Organ; Writing, Draw-
ing, Painting in Water Colors and in Oil; Tapestry,
Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year, \$225 00
Washing, 45 00
Entrance Fee, 10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument, \$60 00
Organ, 50 00
Guitar, 50 00
Vocal Music, in Class, 20 00
Private Lessons, 40 00
Drawing and Painting in Water Colors, 30 00
Painting in Oils, 20 00
Board during Vacation, 40 00

The Academic Year consists of two equal terms,
the first commencing August 16th, the second, January 23d.
Pupils of any religious denomination will be received,
but, for the sake of uniformity, all are required to be
present at the regular religious services of the Institu-
tion.

Pupils entering after the commencement of a term are
charged for such portion of it as may remain. No de-
duction, however, will be made if the pupil is with-
drawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, con-
sistent with the spirit of a firm but mild government,
will be paid to the comfort of the young ladies placed
at this Institution.

Letters of inquiry may be addressed to the SISTER
SUPERIOR.
my25-tf

FRANCISCAN COLLEGE,

Santa Barbara, California.

THE Sixth Session of this Institution conducted by
the FATHERS OF THE ORDER OF ST. FRANCIS, will
commence on the first Monday in August.

The object of this institution is to give a good Eng-
lish, Mathematical, Classical and Philosophical Educa-
tion at the lowest possible cost—a want long felt in Cal-
ifornia—and thereby bring its advantages within the
reach of all.

TERMS:

Entrance Fee, (to be paid but once), \$15 00
Tuition, Board and Washing, per session of ten
and a half months, 150 50

Music, French and German form extra charges.
Those who spend their vacations at the College will be
charged \$30.

Payments must be made semi-annually in advance.
Parents will pay for medical attendance, and supply
toilet articles, etc.

Money will not be advanced by the College; for the
purchase of necessary articles, a sufficient sum must be
deposited.

For further particulars, apply to
Jan-1-f REV. J. J. O'KEEFE, O. S. F.

ST. JOHN'S INSTITUTION

FOR THE

Education of Young Ladies,

San Juan, Monterey Co.

CONDUCTED BY THE SISTERS OF THE

MOST HOLY AND IMMACULATE

HEART OF MARY.

TERMS FOR BOARDERS:

Board, Tuition, Washing and Mending, per annum, \$200
Entrance Fee, to be paid but once, 10
Tuition on Piano, per annum, 60
French, per annum, 25

No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

TERMS FOR DAY SCHOLARS:

Primary, per month, \$2.00
Elementary and Senior, per month, 3.00
Tuition on Piano, per month, 6.00
French, per month, 2.50

No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

For Prospectus and further particulars apply to
SISTER CARMEN ARGELAGA,
Superior.
aug24-tf

CONVENT

OF THE

**Immaculate Heart of Mary,
Gilroy.**

FOR THE EDUCATION OF YOUNG LADIES
CONDUCTED BY THE SISTERS OF THE
MOST HOLY AND IMMACULATE
HEART OF MARY.

TERMS FOR BOARDERS:

Board, Tuition, Washing and Mending, per an-
num, \$200
Entrance Fee, to be paid but once, 10
Tuition on Piano, per annum, 60
French, per annum, 25

No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

TERMS FOR DAY SCHOLARS:

Primary, per month, \$2.00
Elementary and Senior, per month, 3.00
Tuition on Piano, per month, 6.00
French, per month, 2.50

No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

For Prospectus and further particulars, apply to

SISTER RAYMUNDA CREMADELL,
Superior.

N. B.—The above Establishment is, also, the Noviti-
ate of the Order.
aug24-tf

REMOVAL! REMOVAL!

THE undersigned would respectfully inform his friends
and acquaintances that he has opened that spacious
store, north-west corner of Merchant and Montgomery
streets, with a select stock of fine

FRENCH CLOTHS,

BEAVERS,

DOESKINS,

CASSIMERES

AND VESTINGS,

Which he will make up in the latest styles at greatly re-
duced prices.

PETER SHORT,
Merchant Tailor,
613 Montgomery Street.

English Cassimere Business Suits, \$40 to \$50
beaver Suits, \$50 to \$60
Cassimere Pants, \$8 to \$12

M. GUERIN,

PRIZE BOOT MAKER,

327 and 329 Bush St.,

Between Montgomery and Kearny Streets,

SAN FRANCISCO.

ALL THE LATEST STYLES OF

Boots & Shoes for Ladies, Misses, Chil-
dren and Gents,

Made to order at the shortest not e.

Also a full assortment of Benkert's Philadelphia Boots.

A. WALDTEUFEL,

287 Music Hall, First Street,

SAN JOSE,

Importer, Wholesale and Retail Dealer in

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PICTURES & ORNAMENTS,

MISCELLANEOUS BOOKS

AND STATIONERY.

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HAYNES BROTHERS PIANOS;

BURDETT CELEST ORGANS;

MASON & HAMLIN'S ORGANS.

Always on hand a large assortment of the above named
celebrated Instruments.

A liberal discount to the Rev. Clergy and Catholic
Schools. Orders promptly attended to.

JOHN KAVANAGH.

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JOHN KAVANAGH & CO.

MERCHANT TAILORS,

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Men's and Boys' Clothing and
Furnishing Goods,

340 BUSH STREET, (north side) Near Kearny.
SAN FRANCISCO.

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. II.

SAN FRANCISCO, NOVEMBER 16, 1872.

No. 10.

EDITORIAL NOTES.

THE believers in a progressive religion are becoming more and more pronounced against Catholicity, and more especially against the Jesuits. They fancy that if they once had that order out of the way, the conquest of the Church would be easy. So ambitious princes imagined just one hundred years ago, and the entire suppression of the order was permitted by ALMIGHTY GOD, that men might see that, however valuable such an organization might be, His Church could live without it. The society sprang into existence at a critical period, and we are inclined to believe it was the means used by God to sustain His Church; but if He had not chosen this means, some other, equally as effective, would have been sent. A writer in *Harper's Weekly* says: "The Jesuits checked forever all hope of change in the Romish Church; with them all was immutable." This is, to our mind, the very highest compliment that could have been paid them. The writer referred to says the "wiser" Roman Catholics had been prepared to abandon their images, and penances, celibacy, etc., but the Jesuits stepped in just at the wrong moment, and spoiled all their progressive ideas! Satisfy us of this, and we would be more than ever of the opinion that St. IGNATIUS was the chosen messenger of Heaven to purify the Church and protect her against the "spirit" of the sixteenth century.

SPEAKING of "images," reminds us that no organization, political, religious, or what not, can exist without employing them in some sort. The great enemies of the Catholic Church, the Free-masons, have fully as much of it as we have. What else is a national flag, that all patriotic people fall down and worship? In the last political canvass we could notice every where the "images" of the rival candidates, displayed for the purpose of creating a kind of enthusiasm in the minds of the followers of each. If they could have had the men themselves before them all the while, the "images" would not have been necessary. The same man who would delight to carry the "image" of a political hero through the street, would, if he should see the image of the BLESSED VIRGIN or of OUR LORD carried in a Catholic procession, exclaim: "The image worships!" But people love to be inconsistent. No man believes that any Catholic, however unlettered, worships the image itself. It is simply an incentive to devotion. A patriotic gathering would be a lame affair without a display of the national flag. When this or that society is organized under the protection or patronage of this or that saint, it is no sign that the members worship the saint as a divinity. Certainly, if, in a free Republic, people can be so frivolous as to form clubs called "Ida Greeley Grays," or "Nellie Grant Blues," and when the pictures of these young ladies are set up to promote enthusiasm, no fault should be found if a benevolent society take the name of some saint in Heaven, and set up his picture to remind them of his many virtues, which the members propose to imitate. But, then, with some people, every thing Catholics do must be wrong, even if they delight to do the same thing themselves.

It often happens that men strike a popular chord and become great leaders; and, in such cases, these leaders are very apt to come to consider that they are carrying the whole movement—that, without them, the cause must fall. Without mentioning names, the recent political canvass in this country affords more than one instance. All men can not bear popularity. When they get the multitude once looking up to them, they vainly imagine they can lead that crowd in any direction. They forget that the crowd admire and look up to them because they are the representatives of ideas; because they have expressed, perhaps, the thoughts each one would have expressed had he been so gifted. A striking instance of this is offered in the person of Dr. DÖLLINGER. He was a great historian; his writings in defense of the Catholic Church were appreciated and applauded; Catholics heaped many honors upon his head, and he came to imagine that he was the prop of the Church; that, take him away, and the whole fabric would tumble down, and the Rock upon which it was built would disappear; or perhaps he thought he could, to use a provincialism, "squat" upon the Rock, and build a grand DÖLLINGER edifice in

the place where stood the Church of JESUS CHRIST. But, to his utter astonishment, he found but few followers, and those few of the most immoral kind. It was the old story of man's presumption; it is a story we see repeated every day, from the ward politician to leaders of national politics. There is, no doubt, too much man-worship; but sifted down, after all, the man is only revered because he represents an idea—turn him from that, and he ceases to be the idol, and becomes ordinary flesh and blood. Men, it is true, have seemed to carry people along; but it was not for the love of the man, but because he advanced ideas which these people liked. One man can steer a raft down stream, but he could not force it against the current. JO. SMITH could get converts to Mormonism, because he found a certain number of people who desired to go in that direction; but JO. SMITH could not have taken these same people out of Mormonism.

In another part of this paper we publish a short chapter on odd names. The Roundheads and Covenanters of the Cromwellian period certainly carry off the palm for singular Christian names. HUME tells us that the celebrated PRAISE-GOD BAREBONES, the great leader of the "Long Parliament," had a brother whose name was IF-CHRIST-HAD-NOT-DIED-FOR-YOU-YOU-HAD-BEEN-DAMNED BAREBONES! This name being somewhat too long for every day use, he was called DAMNED BAREBONES, for short. We once heard of a man by the name of ROSE, who, being of a romantic turn, named his daughter WILD. This was very nice so long as she kept her maiden name; but when she grew up she married a man by the name of BULL. We had a U. S. Senator, from Ohio, we think, and a Postmaster-General, whose name was RETURN JONATHAN MEGGS. It was related that his parents had a separation—the father, whose name was JONATHAN, going off—but the mother, repenting her of the separation, wrote him a letter, the contents of which were, "Return, JONATHAN MEGGS." He did return, and the first-born after was given, for a name, the whole contents of the letter.

WE have heretofore given much space to accounts of the recent great pilgrimage to our Lady of Lourdes. This event is drawing to it the attention of the entire civilized world. The secular, the infidel papers, as well as the Church papers, are having correspondents on the ground to furnish details of what is transpiring. Unable to deny the miraculous cures effected by these waters, the infidel papers say that only such diseases have been cured as have always been treated by the waters of the Pyrenees. But, in the face of all the multitude gathered there on the 9th of October, a girl, a deaf mute from her birth, was cured, and spoke! Could all the water of the Pyrenees do this? This was subjected to the test not only of the faithful, but to those who went there out of mere curiosity, or for the purpose of scoffing at the "religious fanaticism" of the multitude. We have not yet observed what the infidel correspondents have to say of this cure; but it is probable that they will try to find some "scientific" excuse for it. It will be equal, without doubt, to the philosophical explanation of CHRIST feeding the multitude: He did not absolutely feed them, but so acted on their imagination as to make them think they had eaten! thus going from one miracle to a greater. We shall watch with some interest what "explanation" they present.

WE are in receipt of the semi-monthly number of a paper, heretofore published semi-annually, under the title of *The Resources of California*. The greater part of the paper is taken up with cotton culture in California. The paper seems to be a sort of monthly rehash of the *Alta*. It takes up an entire page with a tour of some Bohemian, who had, in all probability, never been fifty miles "in the country" before. This "trip" was published in the *Alta*, and noticed by us about six weeks ago. The same story is repeated about trees all over the Sacramento Valley, and about its being only about six years since they knew they could raise wheat there, etc., etc. This *Resources of California* may be very good for individuals to make money out of, but it is going to take something else to bring us population. We may tell people that trees grow so thick all over the Sacramento Valley that they have to be cleared out to make it fit for wheat;

that it will produce amazingly, since we found out, in the last six years, that it would grow; but sensible people will inquire to whom they are going to sell this wheat, and how they are to get it to the world's market. Our "resources" have been pretty well advertised, yet we are losing population. We must now advertise that we have "resources" enough to get our produce to market without being at the mercy of moneyed "rings." We wish, of course, success to every legitimate enterprise, and we would like to see the publishers succeed, financially; but if the object is to bring immigration to this State, it will certainly be a failure. We would not subscribe five cents toward circulating a million of copies for that purpose. Whenever California farmers can stand on an equal footing with farmers in other portions of the Union, we will get immigration without advertising the *Resources*; but, until then, we must be content, not only to get no accessions to our population, but to lose, as we are now doing, our most enterprising farmers.

A CORRESPONDENT of the New York *Herald* unearths a bit of history, which, at this time, when the Society of Jesus is being not only persecuted, but falsely accused of being an enemy to human freedom, is of peculiar interest. This correspondent reproduces an extract from a speech by DANIEL O'CONNELL, delivered at Waterford, Ireland, August 30th, 1826, in which, referring to the history of Maryland, "My Maryland," he said that when the Presbyterians had the power, they persecuted Papists and Prelatists; when the Prelatists were in power, they persecuted Presbyterians and Papists; but when the Catholics were in power, they persecuted neither Prelatists nor Presbyterians, nor any sect, but gave perfect freedom of conscience to Christians of all denominations. O'CONNELL then said: "There is one fact not told respecting Catholic liberality in Maryland, which I wish I had a trumpet loud enough to call on all England to hear. Who was it that advised the liberal law of 1649? Who was it that wrote every letter, word, and line in that statute? Is England prepared to hear the answer? It was one of that class who have been persecuted, and are still calumniated, but who, in my judgment, deserved to be placed among the benefactors of the human race. It was—hear it, calumny!—it was a Jesuit."

In our issue of last week we had an article on Ireland, from the *London Register*, which failed to receive the proper credit. We are always very particular about credit, but in this instance we desired to show the English Catholic opinion of the Irish question, and we, therefore, were particular about the credit. We do not always indorse to the letter every thing we select, but, in such cases, we like to give the authority, that all may know just how much importance to attach to it.

WE are in receipt of the first number of a very bright little paper published just across the bay, at Oakland, by DEWES & CLARKE, bearing the title, *Torchlight*. It presents a "live" appearance, is full of advertisements, and promises well to become one of the prominent features of Oakland. We welcome this light to our sanctuary, not only for its own intrinsic value, but because the senior member of the firm was a *protege* of ours. We gave him his first lessons in the business in which he is now engaging, and we shall take great interest in the success of the enterprise.

ALREADY have the "weather-wise" began their prophecies about the season. It is to be dry. There are not enough birds coming south; the powder-horn can be hung on the moon; the springs are not rising, and other wet-weather signs fail to appear. We have been deeply interested in the seasons for the last twenty years, and have observed closely all the "signs," but it is our firm conviction that we can receive no indication whatever of the character of the approaching season. It is a fact that, during some seasons, the springs rise very early—long before the rains commence; while at other times they do not. There is, doubtless, a reason for this, and prone as man is to look for "signs," it has long been taken in California as an indication of the approaching season. We received this as an infallible test from the old Californians in 1849, but our observation does not warrant us in putting our faith in it. We have known the springs to make an early rising, and a dry season

follow; and we have known the regular wet season to set in before there was a very perceptible difference in them. Neither can we judge of one season by another. They all seem to differ, and all that is left to us is to wait. One consolation to the farmers is, that a very little rain will produce a good crop this year. That is about all we can know of the future.

SCIENCE AND RELIGION—THE PHYSICAL VALUE OF PRAYER.

PROFESSOR WILLIAM TYNDALL created some commotion, a short time since, by proposing to test the value of prayer by taking two hospitals, with the same number of patients in each, inaugurate the same treatment, except that for the one the whole religious world should be requested to pray, while the other should depend solely upon physical science. The *Popular Science Monthly* for November contains a second article from the Professor, from advance sheets of the *Contemporary Review*, which we propose briefly to notice. He begins his last article by reciting the victories science had gained over religious feeling in the past; chief among these, as a matter of course, comes the GALILEO matter. "In the early part of the seventeenth century," says the Professor, "the notion that the earth was fixed, and that the sun and stars revolved round it daily, was interwoven, in a similar manner, with religious feeling—the separation then attempted by GALILEO arousing animosity and kindling persecution." He says that the science of geology excited indignation a few years ago, but its teachings in regard to the age of the earth have been accepted by the best informed clergymen. He brings up, as a last triumph, the "Origin of Species" and the "Descent of Man," by DARWIN.

It is incumbent on one who attacks a system, because of its want of demonstrable qualities, to be absolutely correct himself. He who professes to have acquired learning sufficient to overturn systems established in the hearts of men, can not be allowed the slipshod style excusable in those who lay no claims to such vast superiority of mind. The sentence we have quoted concerning GALILEO is inaccurate, and Professor TYNDALL knew when he penned it that it conveyed a falsehood. If he did not know it, then he is a charlatan, and not the man of letters he would have the world take him to be. Every school-boy should know that the theory of the earth's motion is called to this day the Copernican system; that COPERNICUS, from whom it took its name, was a priest, and taught it nearly a hundred years before GALILEO thought of it; that COPERNICUS received the highest honors the Roman Pontiff could offer him, for his scientific acquirements. That all the learned monks, priests, bishops, cardinals and Popes taught the same theory; that it was taught in the schools, under the patronage of the religious orders; and that it aroused no animosity, kindled no persecution. It is not our present business to enter into the point of difference between GALILEO and the Roman Inquisition. Suffice it that Professor TYNDALL, in the outset of his article, conveys that which he knew to be a falsehood. The Professor says his proposition subjected him to a considerable amount of animadversion. Now we do not, for a moment, wish it understood that any thing we may say comes under the head of "animadversion." We might believe him to be a shallow-pated, egotistical person, with just brains enough to spoil him; but we shall reserve our opinion of the man, and deal simply with the article in question.

After enumerating the various victories of science over theology, including the "Descent of Man," which, by the way, we did not know had been so definitely settled, he consoles the religious world by saying: "Thus religion survives, after the removal of what had been long considered essential to it." The assurance, from such high authority, that religion survives, is certainly consoling!

"In fact," he continues, "from the earliest times to the present, religion has been undergoing a process of purification, freeing itself slowly and painfully from the physical errors which the busy and uninformed intellect mingled with the aspiration of the soul, and which ignorance sought to perpetuate." It will be perceived the Professor straddles a very high horse; so high, indeed, that he overlooks the common fact that the Catholic Church has always fostered every art, every science; that, of holy men within her communion, hundreds have devoted their lives—as did NICHTAS, the Cusan, and COPERNICUS, to the theory of the earth's motion, above referred to—to the development of a single problem; men who were satisfied to work for the good of mankind, and cared not to get a smattering of this and that, and run off to foreign countries to be admired, and to "put scrip in the purse." And, what is more, these men have always been patronized, supported, and encouraged by the head of the Church. These facts considered, the word "ignorance," from such lips, reminds one of a gentle zephyr from the Arctic regions.

After having given us to understand that he belongs

to the few who have achieved this victory over ignorance, he comes to the point, and says: "Some of us think a final act of purification remains to be performed, while others oppose this notion with the confidence and the warmth of ancient times. The bone of contention at present is the physical value of prayer." Although he assures us that it is not his wish to "excite surprise, much less to draw forth protest by the employment of this phrase," yet we can not but see that he would be very much disappointed if he should "be passed in silence by." Now we are going to give Mr. TYNDALL'S premise and conclusion in his own words:

I would simply ask any intelligent person to look the problem honestly and steadily in the face, and then to say whether, in the estimation of the great body of those who sincerely resort to it, prayer does not, at all events upon special occasions, invoke a Power which checks and augments the descent of rain, which changes the force and direction of winds, which affects the growth of corn, and the health of men and cattle—a Power, in short, which, when appealed to under pressing circumstances, produces the precise effects caused by physical energy in the ordinary course of things. To any person who deals sincerely with the subject, and refuses to blur his moral vision by intellectual subtleties, this, I think, will appear a true statement of the case.

It is under this aspect alone that the scientific student, so far as I represent him, has any wish to meddle with prayer. Forced upon his attention as a form of physical energy, or as the equivalent of such energy, he claims the right of subjecting it to those methods of examination from which all our present knowledge of the physical universe is derived. And, if his researches lead him to a conclusion adverse to its claims—if his inquiries rivet him still closer to the philosophy enfolded in the words, "He maketh his sun to shine on the evil and on the good, and sendeth rain upon the just and upon the unjust"—he contends only for the displacement of prayer, not for its extinction. He simply says, physical Nature is not its legitimate domain.

Now, we maintain that this "displacement" amounts to "extinction." No prayer can be answered without a special interposition of the "Power" invoked. If physical Nature is not the legitimate domain of prayer, where is its domain? For what shall we pray? If one prays for consolation in affliction, there must be a physical action before the prayer can be fully answered. If there exists a heavenly FATHER, who listens to the petitions of men, and grants any requests at all, it is putting on an exceedingly fine point for science—human science—to step in and define the exact limit to which He will go! Of course, this hair-splitting scientist does not recognize the authority of the New Testament—and, meeting him on his own ground, we shall not quote it, although full of authority for the answering of "physical prayers." Upon his hypothesis he must deny the value of any prayer. It would be almost impossible to conceive of a prayer without an immediate physical effect. "Lead us not into temptation, but deliver us from all evil," is asking God for a physical intervention. Does the Professor interdict this prayer? He affects to reverence prayer, but we would like exceedingly well to see in what form he puts it. It would, perhaps, be: "Oh, God, if there be a God, have mercy on my soul, if I have a soul." But then the God who would have power to be merciful to a soul, and acted because that soul asked it, would have power to be merciful to the body; we can see no possible reason why He should not make a special case of the one as well as of the other. The man who denies that prayer has any value whatever may have some logical ground upon which to stand. He can claim that God "acts not by partial, but by general laws," and that there are no special interventions; but he is a poor logician who admits a special intervention in one direction, but refuses God the privilege of turning in the other. Such an one is Professor TYNDALL.

Now one word about his first proposition of submitting prayer to a test. The praying portion of the world are now perfectly satisfied. There are now, perhaps, some one or two hundred millions of people on the earth who have tested it to their own satisfaction. From the very nature of prayer, each individual must test it for himself. To our mind, nothing could be more impious than the praying that one lot of people in one hospital might be cured, and the others left without God's protection, simply to satisfy some egotistical smatterer, who would not otherwise believe in God's power! "Oh LORD, be pleased to cure all the patients in the hospital at the west end, and withdraw all favors from those at the east end, because, Oh, LORD one learned—Oh LORD I assure you a very learned man—will not otherwise believe Thou hast the power to control matters on this earth." Just fancy a Christian making such a prayer! Well, this very learned Professor is going to lionize it in the United States this Winter, and will doubtless carry off much gold to old England, the offering of an infidel people to one who could deal such terrible blows at religion.

CALIFORNIA LANDS.

A GERMAN horticulturist, of Cincinnati, Ohio, wrote to a gentleman in this city for information concerning this State, and the letter finds its way into our sanctum for answer. The request was that we

answer it by letter, but as there may be others of our Eastern readers who would like the same information, we have determined to answer it in these columns. The letter is as follows:

Intending to go to California, for the purpose of farming, I would like to know something about my future home, and in what locality it is best to settle. Now, I want to know in what part of the State Government land is to be found, and on what conditions the same is disposed of. Have you any cards showing the extent of these lands, with descriptions, etc.? I am told, by Clark & Co., that you would be likely to have them, and they gave me your address. Is there a Land Office in San Francisco? I am a German, and horticulture is my trade.

Without knowing a man's means, or in what particular branch of agriculture he wishes to engage, it would be impossible to advise as to locality. If he wanted to engage in any branch of horticulture he would want to get in some of the coast counties, or if in the valley counties, then in some locality favorable to irrigation. Farming land in the coast or bay counties, including Santa Clara Valley, ranges from thirty to one hundred dollars per acre, without the improvements. This land will, however, produce almost any thing that grows in any part of the world, and in great quantities. As we go farther from San Francisco, the same quality of land, as a matter of course, gets cheaper. And in Fresno, Tulare, and Kern counties on the south, and Shasta, Siskiyou, and Lassen on the north, there is some very good Government land. But a man, of any means at all, does not want to come to California with the expectation that he is going to get any Government land, for he will certainly be disappointed. In the first place, the Spanish grants took the flower of the State. In 1855, all the land that had then been surveyed was offered at public sale, and thus became subject to private entry; this took the better part of all that was left. This land was not entered until about 1867 or 1868, when a land excitement sprung up, when pretty much all this was entered, and is now held at speculative prices. There are some three millions of acres of swamp and overflowed land in the State, which, when reclaimed, will be the best we have; but we have very little faith in the efforts now being made to that end. This land was granted to the State, by Act of Congress, in 1850, and as early as 1855 the State began selling it at one dollar per acre—at first, entirely on credit, the purchaser only paying the interest annually, in advance; but it was soon so arranged that twenty per cent. of the purchase-money was required to be paid in advance. Under these laws all the swamp land has been entered. The State has made very liberal provision for its reclamation, but has been at fault in establishing no system; and all the schemes, so far, only contemplate partial or district reclamation, which must fail. We must not forget to mention, in this list of private ownership, that a railroad grant, sixty miles wide, extends from the Oregon line on the north, down through the Sacramento and San Joaquin valleys, almost to Mexico—at least, as far as any body of good land extends. And that the Central and Western Pacific railroads get a belt sixty miles wide, through the centre of the State, from east to west. These grants, of course, only extend to the odd-numbered sections, but most of the desirable land had been entered before these grants took effect; and since, with school warrants, Sioux scrip, university locations, etc., all the desirable lots within reach of immediate connection with market. So it will be seen that our land is pretty well in the hands of private owners. This land, in available localities, outside the bay districts, is held at from about six to thirty dollars per acre. Much of the lower priced land is not at all valuable for farming, without irrigation. Very fair land can be had, however, in localities where freight is, say, four dollars per ton to San Francisco, for about ten to fifteen dollars per acre. There are land offices at San Francisco, Sacramento, Marysville, Stockton, Shasta, Susanville, Eureka, Los Angeles, and Visalia. The Visalia office could do more, perhaps, than any other toward putting settlers on Government land. After this, the Shasta and Susanville offices would, perhaps, be better than any others. All these offices in the central portion of the State have now but little unoccupied, arable Government land within their jurisdiction. At Visalia, persons could get reliable information of J. M. JOHNSON; at Shasta, of W. M. MAGEE, both old surveyors.

So far as the disposal of the public lands is concerned, the same rules obtain, of course, all over the United States, and as these can be had at almost any lawyer's office, we will not attempt to find room for them here. The sixteenth and thirty-sixth sections belong to the State, and are sold at one dollar and a quarter per acre, gold. An indefinite credit is given by paying twenty per cent. of principal, and ten per cent. a year interest on balance. Most of these lands have also been sold. The State Land Office disposes of the State lands, and is located at Sacramento. The Surveyors general is ex-officio Register. The present officer is a very obliging gentleman, and is pleased to give strangers all the information in his possession.

Almost any desired climate can be found in the State. All that country between the Coast Range of mountains and the ocean has a very pleasant climate. Ice, even, of any thickness, being a very rare thing, and the thermometer hardly ever reaching eighty degrees. East of the Coast Range, or in the Sacramento and San Joaquin valleys, it gets a little colder in winter and warmer in summer. Snow has fallen to the depth of six inches, and we have seen ice half an inch in thickness; both these are, however, rare occurrences. In summer the range of the thermometer, at the middle of the afternoon, is from eighty to one hundred and ten degrees, but it is only for a few days each season that over one hundred degrees is reached in the shade. The nights are generally pleasant. Neither is the heat so oppressive as at the East.

Our drawbacks are first, the droughts; second, our isolated position puts it in the power of "rings" to control all the avenues of trade, and, consequently, fix the price of our produce. Nearly the entire country is capable of being irrigated or flooded in winter, and this will be done, sooner or later; but our long dry seasons, giving time to gather the harvest, are almost an offset to the former objection. In no other country in the world could the crop of grain just gathered have been harvested with so few men, or with three times the number employed. The prospect for breaking in on the "rings" is not good, at least, for some years to come. Farmers will simply have to make up their minds to "grin and bear it," until the commercial people learn that it is to their interest to have the farmers get all that their produce is worth.

Of course, all our readers will have heard of the great fire in Boston before THE GUARDIAN reaches them. Bad news, it is said, spreads rapidly, and the news of the fire, which commenced on Saturday night, was, perhaps, in the mouth of every man, woman and child in the Union before the middle of the week. The area burned over is about sixty acres; the entire loss about one hundred millions of dollars. Although many of the insurance companies will suffer heavy losses, from present appearances none of them will be involved in ruin. The fire being more in the business portion of the city, the suffering will not be so great as it was at Chicago. Prompt measures have been taken for the relief of the sufferers by neighboring cities. The following we condense from the *Bulletin*:

The very centre of the wholesale trade of Boston was destroyed. In the same district were some of the newspaper, banking and express establishments. But the heaviest loss falls on the shoe, leather, wool and dry goods trade. The heaviest concentrations of stock in those branches were in Boston, and within the burnt district. Very little of anything was saved.

The Boston fire seems to have originated in the engine-room connected with the elevator of a large dry goods establishment. The flames flew up the elevator to the Mansard roof, and, although the building was of granite, and the steam fire engines were promptly on the spot, they gained uncontrollable headway, seeming to leap from roof to roof, above the reach of the streams of water. The ornamental Mansard roofs, although slate covered, seemed to act as conductors of fire. The open spaces within them created strong currents of air, and fed the flames on the timber above the granite walls. Then the streets in this part of Boston are very narrow and crooked, and as the burning masses fell in, the heat soon became so intense as to drive the firemen to a distance, destroying solid stone blocks as though they were no more substantial than wood. The methods used to check the fire were very systematic and orderly, and were rendered more efficient by the arrival of engines and men from the numerous towns adjoining the city. By blowing up buildings without the line of flame and concentrating over a hundred engines, the fire was stopped at the end of about thirty hours. Reports received to-day that it had broken out afresh were caused by the destruction of six buildings from a gas explosion. At last accounts the fire was entirely checked.

THE ORPHANS' FAIR.

To the Benevolent Public:

THE Fair for the benefit of the Orphans on Market Street will take place early in December. In connection with this, and for the satisfaction of persons who imagine, and who have been heard to say of late, the Orphans are rich and no longer need assistance, we beg leave to make a few statements. Before leaving town a complete account of the financial affairs of the institution will be offered to the public. For the present we must be content with the following remarks: The Orphans' property, including that belonging to St. Patrick's parish, was sold, in June last, for the sum of \$362,000. While waiting to dispose of the property to the best advantage, it was found necessary to incur a debt averaging \$150,000. Immediately after the sale this amount was paid; the Church ground forming a large portion of the sale, its value remains yet to be refunded. The requirements of the parish, as well as the wishes of the Archbishop and Fr. Grey, render it essential that St. Vincent's school be continued in the parish. For this purpose a lot was purchased on Mission Street, at a cost of \$26,000. The school-house, and other buildings to be erected thereon, for the accommodation of the Sisters and pupils, will require \$30,000 more.

From these facts, every impartial mind will plainly perceive that the money realized will fall far short of the expenses yet to be incurred. Add to this the \$100,000, which it will certainly take to prepare the future home of the children in South

San Francisco, and, surely, no one will be found so unreasonable as to protest against the Fair. The current expenses of the institution for the past year are still standing, and it is in order to defray them we appeal, though reluctantly, to your already overtasked charity. The ladies, who have so nobly responded to our call, will visit you in a few days; and as they come in behalf of the little ones who are equally dear to you, we trust they will be kindly received. All are invited to contribute, either articles for the Fair or in other ways. Trusting that in giving you will but increase that which a wise Providence has bestowed upon you, and thanking you for the liberality which our appeals have always met, I am, very respectfully yours, SISTER FRANCES McENNIS.

WOMAN SUFFRAGE

LECTURE OF REV. FATHER BUCHARD.

REV. FATHER BUCHARD lectured at Union Hall, last night, to a large audience, upon "Woman Suffrage." It was substantially the same as his lecture, some time ago, at St. Francis Church, and was delivered for the benefit of the Catholic Sunday Schools of the city.

The reverend gentleman spoke with great force against the proposed "reform." He said nothing was better established than the intellectual superiority of men to women. The course of study in female academies is often beyond the intellectual capacity of the pupils. The female mind is æsthetic rather than logical; it often triumphs in the fine arts, but never in the sciences; it is quick in perception, but not profound in thought. Woman's mission is domestic, not political; her vocation is to refine society, not to direct the course of human thought. There have been great women: Maria Theresa; Catherine of Russia; Elizabeth of England; Isabella of Castile. These were exceptions, and their very greatness unfitted them for the duties and responsibilities of their sex; besides, their manners and temper were unwomanly. On the other hand, Victoria, the noblest of women, is but a puppet of a Queen. However, the English throne is a throne for Queens; its duties are nominal, and the English would do well to place the succession in the female line.

Equal and exact justice does not demand woman suffrage. The range of trades and professions open to them is constantly extending—we already have female printers, lawyers, physicians. Suffrage is not essential to their happiness or protection—on the contrary, they would find it a disadvantage. They have greater privileges now than if men thought they could protect and take care of themselves. Suffrage would be no guard against brutal husbands, of whose conduct the friends of the new movement so bitterly complain.

The divorce law already stands a barrier behind which maltreated wives may take shelter. The reverend speaker said he approved the divorce law, as a remedial measure only. He did not hesitate to advise the wives of brutal men to seek divorce. As to the cry of "taxation without representation," women who are taxed get what men get, protection of life and property. Women would have no equal rights with men to suffrage, even if they were equal to men in intellectual capacity, because they could not do military duty, and render other physical service to which men are liable.

Again, who shall say how often the nation might be precipitated into war by the impulsive feelings of female sovereigns? A painful illustration was given, by the speaker, of the effect of female enfranchisement. At a fair, a few years ago, in an American city, two pretty young ladies were rival candidates for some trifling honorary distinction. By some means, the contest became mixed up with local politics; party feeling ran high; the names of the contestants were bandied about rudely; vile language was indulged in, and the struggle culminated in a violent outbreak, in which deadly weapons were brought into use, right under the eyes of the blushing girls. This should be a warning example.

After reference to the monstrosities, like Mrs. Elizabeth Cady Stanton, "who can't be men, and won't be women;" their declaration of war against man, nature, and God; and the blasphemy of the *Woman's Journal*, which says Jesus Christ died on the cross to give the ballot to women; the reverend lecturer declared the *true* women of the country are in a vast majority, and he hoped would continue so. He quoted a lengthy poem on woman's mission, concluding:

Her loving counsel guides the man—
The noble and the great;
She makes the influence, forms the plan—
Through him she rules the State.

THE PUBLIC SCHOOLS.

A MOST valued friend of the GUARDIAN sends us an article by a contributor of the *Catholic Indicator*, in which he calls attention to some of the text-books used in the public schools. He says:

The supporters and admirers of the Public School system are ever boasting of their freedom from any thing like bigotry or sectarianism, while their actions and management in the machinery of these schools are a clear refutation of their professions. Look, for example, at the text-books of Geography used in them, and see how falsehoods and misrepresentations are inculcated regarding Catholic peoples and countries, and in which their manners, morals, and conditions are so grossly libeled and vilified. In Guyot's Primary Geography, p. 81, the following are the first ideas infused into the child's mind about Italy and its inhabitants:

"Wherever the road leads among rough hills or mountains, or through forests, so that it is a little lonely, they (the robbers) are sure to watch for the traveler, and take from him all his money and jewels, and every thing else he may have which is valuable. If he does not give them up at once, or if he tries to defend himself at all, the robbers will kill him. The rulers have often tried to stop this, but they can not do so. The people, who think the robbers are very brave men, hide them from the officers who go to take them, and do every thing in their power to help them escape. They consider a robber a very brave

man, for he never takes any thing from a traveler until after he asks for it, and threatens to shoot him if he don't give it up. This is in the South of Italy; where the young men like the life of a robber much better than that of a farmer.

"Italy contains very many old cities. They were once full of wealthy and skillful peoples, with splendid palaces and most beautiful churches and buildings of all kinds, but are now very different. The fine palaces have gone to ruin, and only the precious marble of which they were composed remains to tell us how grand they once were. Rome, the most remarkable of these cities, was built many years ago, by a very brave and skillful people, who did every thing to make it grand and beautiful. But now the splendid palaces are fallen down, or half-buried under the dirt and rubbish that has (have) been gathering round them so many years. There is now, in Rome, one of the finest churches in the world, and a very fine old palace in which lives the Pope, the head of the Roman Catholic Church. You will see in Rome, and in all Italy, hundreds of people who live by begging from the many travelers who are always going there. They are a very dirty, miserable people, whom every one much dislikes to see."

On the same page is a beautiful picture of a fine-looking man and a handsome young woman, described as an "Italian Robber and Peasant Girl," better suited for the pages of an immoral novel than a text-book to be put into the hands of pure-minded youth; but it enabled the authoress to traduce more effectively the Italian female character, by insinuation, than she could with her pen. No child can read this wily web of sugar-coated falsehood without having his mind imbued with the grossest errors regarding Italy, and the social, moral, and civil condition of its people. But if this be so from a simple reading, what horrid and revolting ideas must be left on the child's mind that has been thoroughly drilled in class by an intense anti-Catholic teacher on the subject.

The correspondent holds that this gives a chance for artful leaders to instill the child's mind with many falsehoods against the Church, and gives an examination which might legitimately result therefrom, and then continues:

This is a mild specimen of the training that the great majority of our Catholic youth are receiving throughout the United States, and still there is hardly a move made, with a few honorable exceptions, to save them from the inevitable result of such training. Not only is this geography put into the hands of our children in the public schools, but in many of our Catholic schools it is also used; and, more than that, it is advertised by some of our Catholic periodicals as "A Standard Text-Book for Catholic Schools."

These advertisements induced many Catholic instructors to introduce it into their schools, but its snake-in-the-grass bigotry was soon detected by most of them, and in one instance it was introduced on Monday, and thrown off with contempt the following Thursday. Its insidious poison is worse than Wilson's history, which openly and savagely attacks and libels every thing Catholic; stopping at nothing, but indiscriminately throws all kinds of dirt, hoping some of it will stick and stain the Papist's good name. But Guyot's is more dangerous, because more cowardly, and strikes with a velvet glove, hoping to conceal the blow. Let all Catholic educators utterly refuse to use the book, and let parents avoid putting it into the hands of their children.

COLUMBUS.

A SOUL'S RETURN TO ST. PETER'S BARQUE; OR, OVERBOARD AND RESCUED.

BY CLODIET.

ADA HENDERSON had been my companion and bosom friend for six months; but during this period she had employed almost her entire time in reading standard Catholic works, preparatory to making her formal recantation and abjuration of heresy, profession of faith, and also for the reception of the Sacraments of Confirmation and the Holy Eucharist. She had requested to be allowed to make her abjuration in as public a manner as possible, and it was amusing to witness the studied care with which she got up certain notes of invitation for the ceremony, which she sent to her infidel and spiritualist acquaintances, explaining herself by saying she had never issued invitations on any occasion which was so deserving of attention to all the elegancies of refined society. Ada had her own peculiar way of doing things, and never studied to be just like every body else.

The first evening, after the recantation, on which we found ourselves alone in our cosy parlor, while the storm without gave promise that we should not be interrupted, she suddenly exclaimed: "Bert, how do you account for such a great number of Catholics, born and bred in the faith, falling away, and becoming at least indifferent? Why, I know a dozen of spiritualist mediums that were formerly Catholics, and very many others who are totally infidel, to say nothing of those who go through the form of worship, yielding an outward but heartless respect. I'll tell you what I think—there may be many apparent causes for this, but almost all can be reduced to this one—that children are permitted to grow up without learning to use their mental faculties—that is, their fancy, their reason, and judgment, as well as their memory, on the truths of our holy faith. Of course, this should only be done under the guidance of soundly instructed teachers. What would be the consequence to a child's physical being if it were allowed to grow up without actually using hands and feet and eyes? Would the experience of their elders be of much value to them? In learning to use his hands, the child sometimes gets a slight wound; in learning to use his feet, he may fall down the stairs;

he may be many times deceived by his eyes, but his mother, or, if she is incompetent, some other person, teaches him, in baby dialect, how he went wrong, and does not, because of his blunder, prevent his efforts. So parents, and, if they are not competent, Sunday School and other teachers, should make it a principal point to induce the pupil to *think*. Suppose he goes wrong, and in school expresses a false or erroneous doctrine: the teacher, correcting him—not with a single word, for that makes him timid, but drawing the mind on till it perceives the absurd contradictions to which error inevitably leads—takes him as carefully and patiently along the blooming path of truth. Adam, and Eve, too, unfortunately, ate of the fruit of the tree of knowledge—good and evil—and we can no longer mentally ignore the evil and yet pursue securely the good. Truth is the natural aliment of the human mind, and would easily be received if presented in suitable language. Milk is the proper food for an infant, but would hardly be of use if presented to it in a ten-quart pan which had to be reached on stilts. You remember the man that undertook to build his chimney by laying the top bricks first, and how he succeeded. A few stones of pure doctrine, well laid with the proper cement of whys and wherefores, in the pliant mind of youth, as a foundation, will secure the eternal structure of faith against the storms and winds which are constantly blowing from the many directions of error. How could you or I ever doubt the eternally existing Trinity in unity of the Godhead; the eternal generation of the beautiful Word from the omnipotent Father; the procession, from the Father and the Son, of the Holy Ghost in an eternal flood of love? How could we doubt the two natures of Jesus Christ, made one in the Person of the Word; and admitting this much, how would it be possible to doubt the infallibility of the one holy Roman Catholic and Apostolic Church? We could do so only by a miracle of malice.

"Bert, there is enough in that one word, *I believe*, to open the flood-gates of joy, and let it rush in ecstasies through my entire soul. I would just as soon think of setting myself up to dispute the axioms on which algebraic operations are based, or undertake to prove that two and two could not make four, as to pretend to doubt what is taught by the Church. Oh, how rapturous must have been the vision, in the soul of our Immaculate Lady, of the wondrous truths existing in God and our Lord Jesus Christ! If we had purity like hers, we, too, should see like her; but the majority of children are actually *driven*, by their parents and friends, into loving to eat, and drink, and sleep, and dress, and make money, while they are left to stumble along past the most ravishing beauties of the interior world, till the eye of the soul becomes as incapable of bearing the rays of light from the sun of Justice as the Israelites were of ascending with Moses to converse face to face with God on Mount Sinai. The very unrest and doubts of false faith or erroneous belief have a tendency to make one exercise his mental faculties, for all men have a longing after truth, unless it is crushed out; and the Devil himself has a certain interest in this activity, when it is kept up amid the chaos he has himself produced, for he knows that until the spirit of God moves over the face of this deep the chaos will not be reduced to order or the soul find its way through the labyrinthine mazes. I shall, however, notwithstanding all I have said, ever thank my parents for requiring me to commit to memory, *verbatim*, the entire catechism—for, although it seemed entirely obliterated from my memory, I had scarcely to more than review it, before it returned as fresh as ever; but had it been possible for them to have brought me to exercise my own powers on the subjects taught, and made the ideas contained my own, I should have went forth prepared as a soldier to do battle, at least, in my own defense, and it would have taken more than the chaotic opinions of our enemies to have bound me and led me away captive to cast me overboard from Saint Peter's barque. Had I had any distinct idea of why I should adhere to the Church, other than the simple assertion of my parents, I should have paused before plunging into the troubled waters of heresy. And for this reason I maintain that all Catholic children of ordinary capacity have a right, by their birth in the Church, to be sufficiently instructed to give a good, substantial reason for the faith that is in them, especially in this age. By the way, perhaps no better opportunity will present itself for fulfilling my promise to relate to you the main incidents of my life; so here I begin with that era in existence which no one's memory recalls of himself.

"I was born in Ireland; my mother being of a very respectable family, who, by unfortunate circumstances, were reduced to great poverty, while she was still very young. My father was equally poor when she married him; and to escape from starvation, they came in an emigrant ship to this country, when I was scarcely three years old. In the parish church at home I had been christened Bridget. I will tell in due time how I came to be called Ada, but may as well say here that hereafter I wish to be called by my *Christian* name; for though it does not

sound very euphonious in my ears, I hope the bright saint who bore it will keep watch over her recreant charge. No child of my parents, except myself, reached maturity, and my earliest recollection is of living in a smoky, tumble-down shell of a house in a little village in western New York. The owner of this abandoned property being a kind man, had some repairs made after father took possession, and always furnished him with work, and his wife gave the washing of the family to my mother, and paid her well for the same; but alas! my father was a drunkard. I suppose I ought to acknowledge it with blushes, but they could not change the fact, nor this other—that I inherit, as my birthright from him, his love for stimulants; and I would sooner thrust my hand into the fire, and expect it to come out unburned, than touch a drop of spirituous liquor, if only among the ingredients of a mince-pie, so sure am I that the hereditary taint of my constitution makes me very liable to become a slave, were I not stern and unrelenting with my appetites. My father was naturally smart and quite agreeable in manner, though without cultivation; his education extended simply to a little reading, writing, and arithmetic. I never saw but one book in our house, and that was an old worn-out prayer-book. Nevertheless, he might have been an ornament to society had his life not been blasted by this baneful habit. Bertha, though I confess he possessed some noble qualities, and there is still in my heart the lingering tenderness of filial affection, my father never commanded my respect, for in his family he always had that domineering air which speaks at once the base-born or degraded soul. Oh, if I could make you understand what a life of suffering my mother lived, you would never wonder at the extreme views I have advocated on the rights of women. Never until good Rev. Father R——'s instructions opened my blind eyes to the agonizing yet loving heart of our Savior as a model for our every-day life, could I imagine what sustained her in such woful afflictions. No complaints, no murmurs, no taunts, ever escaped her lips, and I expect, if happily I reach the mansions of bliss, I shall see her wearing a martyr's crown, studded, by her constancy, with many brilliant jewels. Her saintly spirit was the only brightness of my hovel home. Why do you not stop me, Bertha, and bid me go do penance for my crimes and meanness? Having such a mother, should not I, too, have learned from her to be meek and humble of heart? Will life be long enough for me to do even a moiety of penance for my ingratitude? Mary Magdalen's swift way of love is my only hope, and how can I look for so great a grace?

"You know I am not neat, but I have not my mother's excuse. Do we not often blame the poor, from sheer inability to imagine ourselves in their position? We think it very easy to keep tidy; but suppose one has no broom to sweep with, no thread, needle, or patches to mend with, and so on, through a long chapter: I say it is an astonishing miracle of God's love that the very poor have one spark of good remaining in them; but poverty being the great test of souls, manifests the purity of the good and the viciousness of the bad. Therefore, because it is such a searching trial, our Savior chose to be proved before the world by it.

"Lily, a daughter of our benefactor, taught me to read and write. We used to go fifteen miles to mass, and father invariably came home intoxicated. Once the priest gave me a catechism, and seemed quite pleased to find I could read so well; he told me to learn a page every week, and when I came to mass he would hear me recite it; but was always so occupied that he never could take the time. However, Lily assisted me in learning, and listened to my recitations also. None of her family, I presume, ever suspected what it was that engaged our attention; and before many weeks I could repeat it from beginning to end, but without having the least conception of what the greater portion meant. The effort to commit it was made out of gratitude to the priest for noticing me, because mother wished it, and permitted me to go with Lily to recite. By this my memory was exercised, but my understanding remained quite dormant. God was to me a sort of big man, in a far distant region, who, by some unaccountable means, saw all we did, and every thing else was as vaguely conceived.

"Until I was fourteen years old, that dingy hovel, with its rags, and dirt, and suffering, constituted all I knew of 'home, sweet home.' Children passed by timidly on the other side, but I have heard them say, as if they thought themselves quite witty: 'Isn't she a pretty Catholic Biddie?' Though cut to the very soul by such unprovoked insults, I was too proud to retaliate or weep. Gladly would I have gone out as a servant, but no one wished to take me, teach me to work, and then be liable to have me called home; and my parents would not yield up their right over me.

"One day, when I was on the street, in my rags, a lady, passing where I was loitering, raised one of my curls, and said: 'How beautiful!' Her husband, who was with her, also noticed me, and toward evening both came to our hovel and urged my parents to let them adopt me as

their own child. They said their home was in the village of L——, which was twenty-five miles distant; that they were merely on a visit to some relatives living near us, and were to return home the next day. Calling me to her, the lady fondled me, and asked if I would not like to live with them, and go with her daughter Belle to a young ladies' seminary, and learn to play the piano, with many other nice things. With scarcely an idea of what it all meant, I answered 'yes'; but mother was inflexible. How I watched the next morning to catch a glimpse of my new friends—my heart having been won by the kind words and fondling, which was new to me—and, with an ill temper, I saw them drive away rapidly down the street. When they were out of sight I rushed to my mother, screaming with anger, and howled in her poor, sick ears that she had given me a horrid, ugly name, that made every one despise me; that I hated it, and didn't know why I must be different from every body else. That night I left home secretly, and walked the twenty-five miles before I stopped. With much difficulty I succeeded in finding the place I sought, and though I had been brave enough till then, the moment I saw the face of my new friend I burst into tears, not able any longer to bear with my blistered feet. She welcomed and justified me in running away. I had seen my parents for the last time; for though they forgave me for my flight after they learned where I was, they both died suddenly of erysipelas fever before two years had expired. Belle was near my own age, and in a few days I found myself her companion, equally well dressed and enjoying in every respect equal advantages; for the only object in adopting me was, that she might have an associate of her own age in the house. I freely acknowledged that I hated my name, and was ever after called Ada. No allusion was ever made to my being a Catholic, and all the difference I could discover in my change was, that I was cared for, surrounded by beautiful things, taught to sew and cut my own garments, do occasionally some light house-work, and perform my school duties. Every hour had its own duty, and the constant occupation was more pleasing than the long days of idleness of my former life, though it cost me a great effort to become accustomed to rising at the early hour required. How it would have been had this family been placed amid the trials to which my mother was subjected, I have no means of knowing. Much passes for virtue, because it is not tried by adversity. But certain it is, I never heard bickering, contention or gossip, and nothing stronger than tea and coffee was drank by any member of the family. Regularly three times on a Sunday we went to church, and spent an hour beside in Sunday School. The church was nicely carpeted and cushioned, and not one particle of dust could ever be discovered; in short, every thing was quite respectable. Was it any wonder that before long I began to enjoy the minister's poetical sermons? His calls at the house were frequent, and I shared in his attentions—soon becoming quite at my ease in speaking about my studies, or offering my opinions on books which I read at his suggestion. Monday mornings, immediately after the opening prayer and hymn in the assembly room of the seminary, each young lady was required to give an item from the Sunday sermons, and not unfrequently quite a spirited discussion would arise on some point of doctrine—all feeling free to ask questions or offer remarks until the bell announced that the time allotted for general exercises had expired. After passing through the regular Sunday School course we were promoted to the teacher's Bible class, and at the seminary an hour each week was devoted to those pupils who had been admitted to this class, for instruction and preparation. The heads under which we were directed to examine our subject were: persons, places, times, events, doctrines, and duties—and every where we were encouraged to utter freely any thoughts or questions that impressed us, after reflection. By this freedom we became interested in our subject, and the training made frivolous pleasures distasteful to us. Had our instructors' minds been well stored with the riches to be found only in that storehouse of infallible truth—the Catholic Church, how easy it would have been for them, taking advantage of the simplicity with which we laid open our reflections, to have placed us in the true way whenever we strayed into some by-path of error!

"It may be surprising to you, Bertha, but during the seven years of my school life I scarcely heard an allusion to Catholics; and as to my nationality, I did not for an instant think it necessary to conceal the fact that I was Irish. On the contrary, I used to make my boasts that I could dress as an Irish wash-woman, and deceive even my own class-mates. One evening, for the fun of it, dressing myself appropriately, and taking as my companion another girl of Irish descent, somewhat better dressed than myself, we sallied out to find a situation among the *bon ton* of the town. I played the bashful ignoramus, while she did the talking, palming herself off as having formerly known my parents in the old country, and having, by accident, found me here an orphan, with-

out friends, she had taken it upon herself to help me secure a place. Ladies peered in my face, asked me all sorts of questions, beat me down in my price, and asked me to take my wages in store pay; and finally I struck a bargain, with many of these provisos, and saying I must go after my bundle, escaped, well delighted with my farce on an open stage, but never after doubted that ladies have two sets of faces—one for the parlor, another for the kitchen. I was not conscious, in the least, of having forsaken the truth; and the year that I graduated, during a protracted meeting, becoming persuaded that I was converted, gave my name to be numbered among the members of the Presbyterian Church—my sole profession of faith being that I trusted in the merits of Jesus Christ *alone* for salvation. Not long, however, did my soul remain at rest—for about this time a member of the Bible class asked for a definition of spirit, and suggested that it might be defined as immaterial or etherialized matter. The same day Belle surprised us by inquiring if Jesus was not a man; and if so, how could it be true that He was God? Another query, which caused me great trouble, was, that according to the Church to which I had attached myself, one, after conversion, could never fall from grace. Answers given by teachers and preachers to my doubts were far from satisfactory. I found myself involved more and more in an inextricable maze of contradictions; and seeing no more reasonable course to pursue, cut the matter short by using my Protestant prerogative of free thought, and excommunicating the Church—henceforward clinging to the words: 'Prove all things; hold fast that which is good,' for my motto, while I traveled as rapidly as possible the road to infidelity. How little I realized that the puny intellect of man is all too nearly allied to nothingness to grapple with the experiences of ages, and gather for itself truth unmingled with error. No; I was too ignorant to know this.

During the last year of my school-life, another circumstance occurred which was destined to influence my future considerably. A class-mate suddenly became a Spiritualist medium, and, on one occasion, alarmed one of the pupils by personating, in a wonderful manner, the agonies of death, from some terrible disease, and proclaiming that it was the pupil's father, who was then dying among strangers; in his delirium calling for his dear Libbie, to come and give him a farewell kiss. The truth of her representation was soon proved, by the reception of the intelligence that he had been attacked by cholera, and induced to stop at New Orleans, where he died among strangers.

Although, up to this time, the young lady had been a most exemplary member of the Church, an excellent scholar, very talented in music, and was destined, by the lady proprietors of the seminary, to be added to the corps of teachers as soon as she had graduated; for, being an orphan, she had been indebted entirely to their generosity for her support and education; notwithstanding all this, and though she had ever been a favorite among teachers and pupils, she was publicly and ignominiously expelled, and would, indeed, have been in a pitiful plight had not a certain Judge of the Supreme Court, considering her abused, offered her a home at his house. She was also excommunicated from the Church, and, after this, few were the bold ones that dared to stand by her. I could not bear to see her thus forsaken, and deemed the whole course abusive and sinful; therefore, attached myself the more closely to her, and proffered her my full heart's friendship. Opposition made us daring; there was a certain something like romance in being persecuted for what we considered truth; but it would be too tiresome to show how, being first induced to deny the existence of the Devil, the fall of man, the authority of the Bible, I finally stood upon the brink of that awful precipice, where, in my anguish, I cried: 'Is there, then, no God! no truth!'

Intensely miserable, it had become quite impossible to endure the regular, quiet life to which I had been accustomed, and, to satisfy the unnatural craving after excitement, I forsook my adopted parents, giving them a cruel wound, and, in company with my Spiritualist friend, set out on a lecturing tour. How the dear God stands ready to bring us good out of our evil! Had I remained at home I might always have been deceived in Spiritualists; but traveling gave me an insight into the lives of its advocates, and became a true antidote for the poison which my imagination was so wary to conceal, consequently, when I reached this place, I was truly penitent for my course of folly, and regretted that, according to the advertisement already published, I was obliged to lecture the next day; still, on the other hand, it was necessary to meet expenses—therefore I would conquer my repugnance; but I resolved not to form any new acquaintances, and keep quite isolated, which I could do, as my traveling companion had separated from me, and taken another route. Thus it happened that, proceeding alone to the lecture-room, in a wretchedly dispirited mood, I noticed a little book lying on the pavement, evidently dropped by some child, and listless-

ly stooped and picked it up. As I raised it, the book fell open, doubtless, where the last lesson had been conned, and I read: 'Can we regain what we lost in Adam? Answer.—Through grace in Christ, we can regain far more than we lost in Adam. How may we obtain this grace? Answer. By worthily receiving the Sacraments we can most abundantly obtain the grace of God.' The little book was a Catholic Catechism, just like the one I had learned in my childhood. How God is ever stepping before us to meet us with his sweetest love! I did not remember one word of the catechism, but as the shell retains the song of its mother, the sea, so, in the convolutions of my soul, this little book seemed to find a note lingering from the harmonious chords of that faith which was never meant to be extinguished. It was now quite impossible to lecture, so, retracing my steps to my room, I dispatched a messenger to announce to the audience that, being ill, I should be under the necessity of disappointing them. In this strange reverberation of a long lost faith, the miserable, dingy hovel, the dismal chapel, with its unpainted and rickety benches, the tawdry ornaments of the humble altar, all stood before me in my memory, made picturesque in the rosy light of a new found and mysterious hope, and I exclaimed aloud: 'In those old days I was happier than now! O, Almighty Truth, come to my rescue, and do not let me die of despair! Guide me in the way of that truth in which there is no deception, or shadow of turning, and accept all that I can give in exchange. My every thought shall be henceforth devoted to thy service.'

'I had thrown myself upon the couch, utterly unable to support my weight any longer, but the catechism was still held open between my thumb and finger, and, ever and anon, I repeated, *'grace in Christ.'* It grew dark, but I mused on, till, finally, like a rush of wind, or a flash of lightning, this thought struck me so forcibly that I bounded on my feet, exclaiming aloud, 'We have grace in Christ, nature in Adam; is grace, then, a higher nature?' Way down in my soul came a soft response, 'Yes, and that is what you have thrown away.' I did not doubt the answer, and was already strong; so, lighting the gas, I calmly seated myself to continue reading, but had changed the place unconsciously, and now opened to the commandments of the Church, and read: 'Are we bound to keep the commandments of the Church? Answer.—Yes; because Christ has said: He that heareth you heareth me, and he that despiseth you despiseth me.'

'Bertha, don't you see how the spirit of God was at length moving over the deep chaos of my intellect, and order was being drawn from disorder? I can not tell you how rapidly passage after passage came to my mind, especially from the Epistles of St. Paul. I knew, or thought I knew, by the new light in my soul, what was meant by Christ being called the new Adam. I saw how every inferior nature was represented in man, and when God had condescended to assume his nature, the peace of the universe was established; the eternal order made manifest, and I repeated from Hebrews: 'That in the dispensation of the fullness of times, he might gather together in one, all things in Christ; both which are in Heaven, and which are on earth, even in Him.' And this gathering together in Christ, I thought, is the Church. 'Truth is sprung out of the earth; and justice hath looked down from Heaven.'

'Adam's family is man, as he is constituted by nature; and God, in His infinite condescension, assuming to Himself the nature of this race, and beautifying it with grace, which is a participation in the divine nature, invites, without compelling, each individual to come into this new life and highest nature, the transmission of which is by means of the Sacraments, and is made perfect through the imitation of the God-man's life on earth. The organism, conveying to willing souls this new nature, or supernatural beauty is then, doubtless, one and established by Christ. The Church that offers to us the Sacraments, transmitting this divine life, is the Church I want; and, by this little catechism, it is proved to be the Catholic Church. I could scarcely wait for the dawn of day, so impatient was I to have an interview with a legitimate teacher—in short, a priest. When I picked up the catechism, I noticed the Church on—Street; and, as early as I deemed consistent, stood at the door of the priest's house, awaiting admittance. It was Rev. Father—who came to the parlor, and, Bertha, had he been the only priest in town, I fear I should have gone down in sight of St. Peter's barque, and not been rescued. He did not appear to think that the salvation of a soul was a matter concerning him particularly. True, I should have been more adroit in presenting my cause, but I spoke openly, as to the agent of the meek Jesus, and told him, in so many words, that I was born of Catholic parents, but had come to the city as a lecturer on Spiritualism. Without allowing me a chance to continue, he laughed a short, derisive laugh, and told me I must, indeed, be guilty of some great crime to have been left to wander into such a stagnant

pool, and as he kept walking back and forth, actually holding a cigar between his fingers, as if impatient for me to be gone, I bade him a good morning, and returned to my room, ready to yield to a good cry, but a voice in my soul seemed to say: 'If positive truth can be attained, if there is, indeed, a race or family above the natural race of Adam, and the Christian family is that one, what do I care for rebuffs, only so I reach my destination?' This thought solaced me, and in the afternoon, while out for a walk, I espied the venerable form of Father R——, our saintly confessor. As he was pacing back and forth on the balcony that overlooks the college-garden—you know there is just one point, as we ascend the hill on the south, where one may catch a view of this balcony—he was reading his breviary, and with such devout attention that I was thrilled as if I had seen an angel. Only to speak with him, I thought, and rushed on, like a wild girl, and rung at the college door, without thinking what I was to say, until the porter inquired who I wished to see. Feeling that I appeared ridiculous, and not wishing to see or speak to any one except him whose devotion had so impressed me, I fell back, as I usually do when I get cornered on the simple truth, and said: 'Excuse me; as I came up the hill, I noticed one of your Fathers on the balcony; I do not know his name, but I wish to speak with him.' There was a roguish twinkle in his eye, as he bade me be seated in the parlor, and then went to see if the Father could be found. In a moment his genial face appeared; his breviary still in his hand, and, with the urbanity of a Christian gentleman, he saluted me, and asked in what way he could render me any service. I talked as easily as I could speak with myself in the secret chambers of my soul; and when I had poured out my bitterest afflictions, it did not seem that he understood me so much by what I had said, as by that interior discernment of spirits which is bestowed upon some holy souls. He did not interrupt me while I was speaking; neither did he chill my frankness by an apparent nursing of his dignity, making it manifest how great an act of condescension he was performing by listening, but rather encouraged me by the expression of his soulful eyes, which looked as if accustomed to watch for opportunities to carry on his shoulders the strayed lambs, and tenderly deposit them in that fold of love, the sacred heart of Jesus. When I had finished, he brushed a true tear from his eye, and said: 'Child, the bountiful God has been very good to you; your life should henceforth be an unceasing *Te Deum*.' Bertha, at these words, uttered with such dignified composure, I seemed to dwindle down into such a mere nothing, as if I were really standing before the great white throne, in the presence of Him before whom earth and Heaven shall flee away, and I wept like a child, as I had not done for many long years.

'Instead of appearing disturbed by this emotion of mine, he simply paused, as if awed by the presence and power of God over a human heart, and then handed me a little card, on which the *Memorare* is printed, advising me to repeat it frequently, with all the affection I could command; he told me to carefully avoid yielding to interior excitement—that God was speaking to my heart with His still, small voice, which would hardly be heard distinctly in the roar of a tempest; that I should feel free to call, if in any thing he could serve me, and asked if I had any Catholic acquaintances in the city. On my telling him I had not, he said if I would leave my address, he would request some well-instructed and pious ladies to call. Those ladies did call; they were Cecilia, and your own dear self, Bert. You know all the rest; how the dear, good Father has shown such care in directing my reading, and such patience in his oral instruction; how firmly he has maintained the interests of truth against the deception of my false heart. All this you know, and more, more too, Bert. O, what could the world offer in exchange for this precious satisfaction which I find in being rescued from its dark waste of waters, and safely cabined in the dear, old barque, piloted by St. Peter, the only ark that will out-ride the storms and tempests of time.

'But look! see what o'clock it is! We are such near kin to the dull, dead rock that never wakes, and so little like the angels who never slumber, but are forever praising God, that I am sure we shall yawn at our night prayers, so when we have sung, once, 'Our Lady's Glorious Magnificat,' let us commit ourselves to God, and learn a lesson of true humility, while we seek our couches, to become, for several hours, like the prostrate logs, decaying in the forest.'

THE CHURCH IN THE UNITED STATES.

WILLIAMSPORT, Pennsylvania, was the scene of a very unhappy scandal within the past year, owing to the former pastor, Rev. Mr. Stack. A notable reparation has been made. The present pastor, Rev. A. Garvey, with the concurrence and advice of the Bishop of Scranton, invited the Redemptorist Fathers to give a Mission in his church. Fathers Schneider and Burke, of the Redemptorists, opened the Mission on the 6th of October, continuing it for fifteen days.

The people of Williamsport responded nobly. The church of the Annunciation, not long ago the scene of deplorable transactions, was crowded, day after day. It was crowded from a very early hour of each morning. Owing to the occupations of the laboring classes, who were most anxious for the benefits of this Mission, the first Mass and instruction began, daily, at four o'clock in the morning and, every morning, the church was crowded.

Several converts to the faith made their profession. Of the French and Canadian residents nearly three hundred, catching the spirit of the time, prepared themselves, and received the Holy Sacraments. There was a general renewal of good resolutions. About two thousand received Communion. At the close of the Mission, on the last day, nearly eight hundred persons went to communion, offering it for our Holy Father, the Pope. In the afternoon, the men of the Congregation met and formed a Catholic Temperance and Beneficial Society, which, founded on fidelity to the sacraments of the Church, will do great good. — *Freeman's Journal*.

WE learn, definitely, that Father Tom Burke has promised to give a series of five lectures, which, taken together, may be accepted as his answer to Mr. James Anthony Froude. The first and second of these lectures are put down for the 12th and 13th of November, at the Cooper Institute. The dates of the other lectures can not, at this moment, be announced, owing to some doubt as to the evening when the hall can be obtained. Meantime, we find Father Burke going on lecturing every evening, and preaching once or twice besides, on Sundays and high festivals. He is off, Monday of this week, to lecture somewhere in or near Boston. Then he returns, to lecture at Perth Amboy, in St. Mary's Church, on Wednesday evening, and so on till next Sunday, when he has three engagements to speak — forenoon, afternoon and evening. — *Ibid.*

At the corner of Third and Itasca streets is the Church of the Immaculate Conception. It is one of the finest church edifices in the North-west, and will be ready for occupancy on the 8th of December. The Roman Catholics of this city have been obliged to go to their church in the upper end of the East Division to worship; but their patient watching will soon be rewarded. Rev. James McGolrick, the priest in charge of the parish on this side of the river, informs our reporter that he has about fifteen hundred parishioners. With this large flock around him we may expect to have one of the most powerful church organizations in the West, with an unlimited power and will to work good. There is, already, a large school in the parish, and Father McGolrick intends to establish a large, first-class Sister's hospital as soon as the church is completed. A location for a parsonage will soon be selected, and the construction of the necessary building proceeded with as rapidly as possible. The building is located on the north-east corner of Third and Itasca, facing the former street, and occupies two of the three lots included in the church property; the other lot is occupied by a two-story frame structure, in which a parish school is now held. It is constructed of what is termed rock faced ranged, with cut-stone trimmings, with walls two feet thick at its base. The church is built in the form of a cross, the nave being sixty-five feet front, by eighty-two feet deep, the transept projecting ten feet on either side, and being forty-two feet deep. Back of the transept, on the west side, is the robing-room, and the library-room on the other, between which is the pulpit range, sixty-three feet by thirty-three feet. On the south-west corner is the bell tower, which supports the spire, on the summit of which, 140 feet from the ground, is a large cross. This tower is nineteen feet at the base, and is of beautiful architectural design, and highly ornamented. The spire springs from the tower at a point a little above the gable of the roof, which is Elizabethan in style. The roof is an immense structure, supported by eight columns, two half do. and two three-quarter columns, all of the cluster variety, with carved capitals highly ornamented. In the transept sections there are reverse roofs, each of the gables being surmounted with an ornamental stone cross. The ceiling is supported by numerous ornamental gothic arches, which, together with the ceiling, are frescoed with designs of a religious character, by Mr. Weinard. Over the centre of the nave, in the transept, the ceiling is carried higher than at any other point, and is twenty-eight feet square, with supporting gothic arches at the four corners. The centre of this ceiling will be paneled, and contain the principal ventilator in the Church. — *Minneapolis Tribune*.

EXTENSIVE preparations are being made in Austin, Minnesota, for the coming fair to be held there on the 10th, 20th, and 21st of November. Rev. Father Genis, and the ladies of the congregation, are indefatigable in their exertions to make the Fair a great success, which we sincerely hope it to be.

IN our issue yesterday we briefly mentioned the death of Alex. Porter, steward at McConnell's European Restaurant. It appears that the young man had only been sick four days, and had first been taken with a slight headache, which rapidly developed into a spinal meningitis. A few hours previous to his death he remarked, to those who were in attendance upon him, that he was a Presbyterian, and had been raised in that faith, when some one inquired if he did not desire to have a Presbyterian minister with him. He replied in the negative, and stated that he had considered the matter and desired to change his faith — that he wished to die a Catholic, and requested that a Priest be summoned to his bed-side. The conversation seemed to affect him greatly, and he soon dropped into a sort of stupor. Father Dominick was sent for, and soon arrived. He approached the dying man, who appeared to revive considerably at the sight of him, and inquired if he knew who he was. The deceased replied yes, that he was a Catholic priest, and expressed an earnest desire to join the Catholic Church, stating that he knew he was dying. We are informed that the presence of the priest had a very remarkable effect upon him, and that he rallied to such an extent as to be able to sit up in bed and converse. His wish was complied with, and he was solemnly inducted into membership of the Catholic Church. He died within a short time afterward, apparently perfectly at ease in mind. This is the first case of the kind

we have ever known of where a dying person desired to change the religious faith of his life upon his dying-bed. The deceased had been in the employ of Mr. McConnell only about five weeks, and was without money, friends or relatives, here. Mr. McConnell and the employees of his establishment, however, very generously contributed an amount sufficient to give him a decent burial. The funeral took place from St. Patrick's Church, yesterday morning, about half-past ten. Father Dominick preached the sermon. The remains were interred in the Catholic cemetery. Deceased was born in Brighton, England, and was twenty-five years of age. He arrived in this city about fifteen months since. His family is said to reside at Sand Bends, England. — *Savannah (Georgia) News*.

MOTHER TERESA and Sister de Chantal, two of the most distinguished ladies in the Catholic Church of America, are at present staying at the convent of the Sisters of Mercy, in East Houston Street. They have arrived from the convent in Charlestown, S. C., and are en route to Saratoga to recruit their health, which was severely shattered by their heroic labors in nursing the sick and wounded of both the Federal and Confederate armies during the war. — *N. Y. Herald*.

A BEAUTIFUL TRIBUTE. — On last Sunday morning, President Grant sent a magnificent cross and crown of flowers, as an offering in honor of the Installation of Archbishop Bayley. The crown was placed upon the apex of the red damask canopy of the throne, and the cross on a side altar. — *Balt. Register*.

NOTES FROM ROME.

IT is with deep regret that we record a great scandal caused at Girgenti, in Sicily, by an unhappy canon named Don Gaetano Gallo. This wretched member living openly in concubinage, was not ashamed to go to church to sing in choir and to approach the holy Altar. The Ministers of the Italian Government soon perceived in him a man apt to serve their purposes, and so they named him President of the National Lyceum of Girgenti. Since last April he put off the priestly habit to assume secular clothes. His good Bishop, Dominic Turono, did his best to recall him to his duty, representing to him vividly the wretched state of his soul, but all his efforts were vain, for the canon became more insolent and rebellious; so that on the 23d of April he dared to contract before the Syndic a civil marriage with a certain Rosa Noto. The Bishops having received an order of the Sacred Congregation of Rome, after three admonitions, according to the Canon Law, passed on him the sentence of major excommunication and separation from the Church.

THE report is confirmed that Signor Lanza intends to defy all the Catholic diplomatists, and that he will soon present a radical and sweeping bill of expropriation against the religious corporations both of Rome and its province.

THE *Gazzetta del Popolo* declares, in a leader, its disappointment at the state of public safety in the Peninsula two years after the entrance into Rome through the glorious breach of Porta Pia. Ministers, it thinks, ought to make some provision for the safety and tranquillity of honest citizens, and in order to put an end to the charge which is so often brought forward by the clericals, that, under the mild rule of the Pope and of the other good Princes, the Italians were in a far better condition than at present.

It is, indeed, a ridiculous question! The Italian Ministry has also its "non possumus!" and when you ask our Ministers to abolish paper money, diminish the enormous taxation, and provide for the safety of our persons and property, they will be compelled to cry out thrice — "non possumus!"

This thorough incapacity has already become an axiom. Our Ministers proved themselves already capable of doing every thing; they were competent to confiscate all Church property, to take away the chalices from the sacristies and the votive offerings from the sanctuaries; they were able to organize military expeditions against the King of Naples, declaring, at the same time, their disapproval of them, according to the *Gazzetta Ufficiale*; they were quite capable of invading the Marches and Umbria without any declaration of war. In August they could protest that the entrance of our troops into Rome would be a flagrant violation of the most holy rights, and then, in September, they could order them to advance; they were capable of sequestrating the five millions of Peter's Pence sent to the Pope, and, after some remonstrances, to restore them to Him; they were finally able to enter, with the aid of the locksmith, into the apostolical palace of the Quirinal; they were capable, in a word, of every thing except of delivering and securing Italy from thieves and robbers.

Perhaps our Ministers are well inclined to do their best, but they are incapable — *non possunt*. Let us then leave them in peace, without troubling them by requiring of them any thing more. To free Italy from thieves is an undertaking beyond their power, and consequently they are under no obligation concerning it. *Ad impossibilia nemo tenetur!*

A DISPATCH dated at Rome, October 14th, says:

The Pope has received numerous deputations from the inhabitants of the Transeverinian districts, who declared that they

did not take part in the manifestations of the 20th September and 2d October. Cardinal Cullen was present during the audience. The Pope, in reply to the deputations, commented on the Holy Scriptures, and strongly criticized the dishonest and extravagant ways in which functionaries spent the money of the nation, adding that they would have a terrible account to render to God. The Pope adverted to the saints who had belonged to the house of Savoy, and gave a short history of the reign of Edward the Sixth of England.

THE POPE AND KING VICTOR EMMANUEL. — The *Daily Telegraph's* correspondent is responsible for the following: "In conversation with M. Thiers, it was stated, by Cardinal Bonnechose, that the Pope had no intention of leaving Rome, but proposed to treat with King Victor Emmanuel. M. Nigra, who was received to-day by M. Remusat, confirmed this statement.

A STRANGE STORY. — We quote the following from the *Univers* of Tuesday last, without, however, expressing any opinion of our own upon it: "A certain amount of credit," says our contemporary, "is attached to an account that has gone abroad of an apparition of the late Queen Marie Amelie, consort of Victor Emmanuel, which took place in the Church of the Superga, in which are the tombs of the kings of Sardinia. The Queen is said to have besought the rector and sacristans of the church to warn the king of the judgments that are ready to fall upon him and his family, unless he speedily repent and change his life. We do not need," adds the *Univers*, "to believe in such apparitions as these, to be well assured that judgments will surely overtake those who persecute the Church. Never has God spared such men, and we may say with reverence that He is bound to give such examples to nations, so that faith may not be too severely tried. And after all, the supernatural is always showing itself in the world's history."

THE TRUTH ABOUT A ROMAN RUMOR. — A letter from Rome, in the *Univers*, mentions that the opposition have been circulating a story that "the Pontifical Curia had addressed a letter to the King's Government, threatening that if the said Government proceeded with the bill for the suppression of the Religious Orders, it (the Curia) would publish political documents of a nature to compromise an exalted personage before the nation and before the representatives of foreign powers." To this letter the exalted personage referred to made answer, that he desired an interview with the Pope; and the Pope met the request with his usual *Non possumus*. Versions of the story have appeared in other papers, but it is here quoted in the words of the *Capitale* of the 10th. The correspondent of the *Univers* is in a position to contradict the assertion about the letter from "the Curia," but adds that it is true that an exalted personage, who is, of course, the King, has sought an interview with the Pope, which has been refused; and it is also true that the Pope possesses documents that would, if they were published, compromise Victor Emmanuel in the manner stated above. The documents in question are, no doubt, letters, written under various circumstances, by Victor Emmanuel, to the Pope, and marking the successive stages in the career which brought him at last as an intruder and usurper to Rome.

NOTES FROM IRELAND.

WE are glad to be in a position to state that there are probabilities of an extensive bed of coal in this country being shortly opened and worked. It forms portion of the property of Archdeacon Goold at Athea and Ardagh, on the borders of the counties of Limerick and Kerry. Mr. Humphreys, C. E., visited Athea recently, made a minute inspection of the ground, and ascertained that there was a rich and extensive seam of coal in the district. — *Chronicle*.

THE investigation into the alleged abuses at the Limerick Lunatic Asylum was brought to a close on October 11. No further irregularities were disclosed in reference to the patients, but Mr. Bodkin, the clerk, alleged that Dr. Fitzgerald had used hay grown on the Asylum grounds for his own purposes, and, also, that he was frequently absent from the house.

THE annual assembly of the Queen's University in Ireland took place on the 15th of October, in Dublin Castle, under the presidency of the Chancellor, the Marquis of Kildare. On the following day the Convocation of the University assembled, Sir Robert Kane occupying the chair. Only forty professors and graduates of the institution, which is now in its twenty-second year, could be mustered, but a long and animated discussion took place. Mr. T. F. O'Donnell brought forward some pointed and sweeping resolutions, in which he exposed in its true light the system of education pursued in those colleges. He showed, in an able address, how hostile to the true interests of Catholicity and religion all the tendencies of that system are, and exposed the spirit which animates the institution. Mr. O'Donnell used so much strong language that several of the admirers of the colleges insisted on his retracting his statement, and the

chairman termed them "calumnies." To this Mr. O'Donnell retorted that Sir R. Kane had uttered a falsehood, and quite a scene ensued, only to be calmed by Mr. O'Donnell tendering a *pro forma* apology. He then continued to animadvert upon the system of education pursued in the "godless colleges," until ultimately his resolutions were excluded on the ground of due notice not having been given. Mr. O'Donnell then moved the rejection of the report, and continued to stigmatize the conduct of the University-governing body. The statements of the Committee he characterized as "lies," and expressed it as his belief that they would suppress, in the facts and statistics that they were appointed to submit to Parliament, the true state of things which existed within the University. Mr. O'Donnell, it is needless to add, was listened to with the utmost impatience throughout, but he deserves infinite credit for his courageous attempt to break down and expose the imposture by which this continuously and hopelessly unsuccessful institution is sought to be palmed off upon the people of the kingdom.

A GREAT meeting of the Home Rule Association was held at the Rotunda, Dublin, on Monday evening, Oct. 12th, the Hon. E. R. King Harman being in the chair. There was a very crowded attendance. Mr. Butt, Mr. Blennerhasset, and Mr. Waldron spoke on the Fisheries question, and many other gentlemen of note were present. All the addresses may be described as scathing criticisms of Mr. Lowe's ill-judged and unjustifiable speech at Glasgow. The following resolution on the Fisheries question was adopted: "That the history of the Irish fisheries, and the spirit in which the subject is treated by English statesmen, exhibit a total want of sympathy between the governing body and the people, which is essential to the industrial and commercial prosperity of the country." A resolution was also passed in favor of domestic legislation, which, by the systematic neglect of Irish business in Parliament, as exemplified last session, is, in the opinion of the meeting, unanswerably proved to be necessary.

CATTLE DISEASE.—Foot and mouth disease is raging pretty freely all over the northern part of County Cork at present. In consequence, however, of the mildness, or coldness, rather, of the weather, it is not at all of as virulent a type as what we had a few years ago. But the cattle-plague, or whatever I may call it, that has been raging this time back in the district lying between Feohenagh and Ardagh, in the County Limerick, is of a different type altogether. There, I am told, several farmers have lost the greater number of their milch cows and calves. The disease, I am told, was lung distemper.

NEW CATHOLIC HALL FOR BELFAST.—The prospect of a new Catholic Hall for Belfast may now be said to be in the fair way of accomplishment. At the termination of the lecture delivered on Monday evening, in the Music Hall, by William Mulholland, Esq., B. L., under the auspices of the Belfast Young Men's Catholic Association, Bernard Hughes, Esq., J. P., subscribed the magnificent sum of £500 as the nucleus of a fund for this object. The gratifying intelligence is announced in a letter, which we publish, from the Rev. P. J. Hamill, spiritual director of the Young Men's Association, and we need scarcely say that it will cause a thrill of joy to pass through our community. Added to this agreeable fact, we have the not less important announcement, from his Lordship, the Most Rev. Dr. Dorrian, that a site for the proposed building is forthcoming in one of the most central positions in Belfast. A great and necessary work has thus been commenced, and its details will soon be mastered by the united body of Belfast Catholics promptly and earnestly putting their shoulder to the wheel. Well, indeed, may it be said that out of evil cometh good.—*Belfast Examiner*, October 12.

EXTRAORDINARY WAGER.—There is, at present, traveling through the city an organ-grinder whose appearance is so far better than that of all other members of the profession of organ-grinders that various rumors have been raised regarding him. It is said that he is the son of a nobleman, who has laid a heavy wager that he will maintain himself and donkey for six months out of his mendicancy. The appearance of the minstrel is such as to give confidence in the statements made respecting him. He has a respectable appearance, and maintains his respectability by accepting, in the way of donations, nothing less than silver. The man appears to be, in years, beyond the period when men are frolicsome, and there is a solemn gravity in the expression of his face which reminds one of Quixotic times.—*Cork Telegraph*.

It is rumored in Dublin that Cardinal Cullen and the Roman Catholic Bishops will meet on his Eminence's return from Rome, and that this meeting will be followed by a manifesto making very remarkable proposals as to education, and other public questions, modifying somewhat the position previously taken up by the Irish prelates, but not abandoning their principles of opposition

to the "Godless colleges" to any extent. It is also rumored that one object of the Cardinal's visit to Rome was to offer the Pope an Irish asylum if he should elect to quit Rome.

DEATH OF ROBERT TIGHE, ESQ., J. P.—We (*Dublin Freeman*) deeply regret to announce the death of Robert Tighe, Esq., J. P., Ballinrobe. The deceased gentleman was one of the best known and most highly respected men in the western province of our Island. An ardent Liberal, a kindly hearted gentleman, and a good Irishman, he was a consistent friend and protector of the poor and the oppressed. He, for many years, filled the position of Chairman of the Ballinrobe Board of Guardians, where he discharged the duties of his office with a zeal and efficiency which won the respect and confidence of all.

THE CELEBRATED NIGHT WATCH.—A member of the celebrated night watch of Limerick was brought before his employers, the Town Council, yesterday, to account for the loss of his helmet, which he alleged had been blown into the river the previous night. The man's account of the disaster was extremely comical. The helmet, he said, was much too large for him, and though he swathed his head in two night caps and a handkerchief, it still fitted loosely. On Monday night it was blown off his head into the river while he was getting a light of his pipe from another watchman on the quay. The Council had sufficient sense of justice to admit that the fault lay with the persons who obliged the unfortunate man to wear this Brobdignagian headpiece, and he was ordered to have a new helmet constructed on a more modest scale. When this worthy officer's head was done up in the full regalia of handkerchief, night caps and hat, the effect upon evil doers must have been very appalling.—*Cork Telegraph*.

EUROPEAN NOTES, FROM LONDON REGISTER.

GERMANY AND FRANCE.—It is not to be supposed that a very cordial feeling toward the Germans can exist in France. To imagine the possibility of such a state of feeling is positive craziness. If already the French had forgotten or forgiven the innumerable miseries inflicted upon their country by the Germans, they would be far exalted above humanity or the most despicable of the human race. France has much more to forget and forgive than the inevitable consequences of a fierce war. The conduct of the Germans was extremely brutal and dishonest toward the French population not engaged in warfare. They plundered and insulted and made havoc in countless instances among the household goods of the French; and in this, the private but followed the example of the officer, who was encouraged in buccaneering by the infamous conduct of the princes—always excepting the Crown Prince of Prussia, who always behaved as a Christian and a gentleman. It is quite natural, therefore, that the French Government should rigidly enforce their passport system on the German frontier. It appears that the German Government have signified that they too will require passports in the future from all Frenchmen entering Germany. That will tax the labor of their police very little. For two years the French have shunned Germany as a plague-spot. Last summer, and the summer before, no French visitors were to be seen at Weisbaden, Homburg, or Baden Baden, their old favorite haunts in July, August and September, to the great detriment of the society of those places, and the serious loss of the tables and hotel-keepers. We do not suppose that Bismarck's reprisals will affect one hundred Frenchmen for the next twelve months. Considering how the Prussian Government, for four years before the declaration of war, used the Germans employed in business throughout France as spies, by whom Bismarck was kept well informed of every thing done in France, even to the provisioning of the French fortresses and their secret communication by railway, it is but common prudence on the part of the French Government to keep close watch upon all Germans who enter France. When foreign artisans become spies for the Government of their native country, their conduct can not be too strictly watched by the police of the countries where they find employment.

SPAIN.—There is another miserable "rising" in Spain. This time the outbreak is at Ferrol, and the insurgents ran up the red flag as the symbol of their principles. The Republicans at Madrid have attempted to induce the belief that the *emete* is Alfonsist, which the Alfonsists repudiate with indignation. The Government professes to look upon the affair with contempt; but the furious tone in which Zorilla denounced, in the Chamber, all such attempts upon the new monarchy, and hurled threats of havoc upon all who should disturb the public peace in Madrid or elsewhere, together with his vow to perish at his post as defender of the dynasty, do not well comport with the Premier's allegation that tranquility prevails throughout the peninsula. The most amusing part of the parliamentary discussion upon this matter is the cool effrontery with which all the talkers expatiated

upon the valor and fidelity of the army. Now, if there be one fact in modern history more notorious and indisputable than another, it is the perennial perjury of the Spanish army. For forty years that army has been in a state of constant insurrection. And, unhappily, the higher the grade of the officers, the more conspicuous has been their treason. Is it not to that crime that the present King owes his rickety throne? It was by the monstrous perjury and treason of the army and fleet that the sceptre of Isabella was broken by the three arch-traitors, Serrano, Prim and Topete. And if King Amadeo confides in the fidelity of the army for the security of his crown, he will some day, and that not very distant, find his throne in fragments, and his dynasty rolling in the dust.

FRENCH EDUCATION.—The education question is provoking warm discussion in France. A circular issued by M. Jules Simon, the Minister of Public Instruction, has revived the old cry of twenty years ago, about classical instruction. The Minister impresses upon the heads of seminaries the greater importance of modern languages, especially English and German, in the present day; and more than hints that the dead languages, Greek and Latin, occupy far too much of the students' time in the educational curriculum. He is quite right. For those whose career in life is full of commercial pursuits, of what earthly use is it that they shall be able to scan pentameters and iambics, read Homer and Longinus and the glorious speech upon the Crown, quote Horace and Virgil by the page, and unravel the intricacies of the sententious Tacitus? To the law student, the ecclesiastical student, and the youth of fortune and fashion, a familiar acquaintance with the old classics is of vast advantage; but what has the future clerk in the counting-house to do with such studies? By all means preserve the classical curriculum in all seminaries for the use of those to whom it will be of use; but the mind of the youth who is destined to be a manufacturer of iron or broadcloth, or to live surrounded by ledgers and invoices, requires very different culture. Give them the opportunity of studying the classics if they be so disposed, but make it compulsory to afford them the opportunity of becoming well versed in those modern languages, a knowledge of which is indispensable to their success in the career of life upon which they mean to enter. Frenchmen are, as a rule, remarkably behind in modern languages. They are surrounded by English, Germans, Italians and Spaniards, and how few of them have even a partial acquaintance with the language of their neighbors. M. Jules Simon will have done his country good service if he succeed in spreading through France a thorough knowledge of modern languages, even though it should be accomplished by the comparative neglect of the classics. Bossuet and Fenelon would not have been less illustrious, if, in their day, a French student was compelled to learn at college something besides Latin, Greek and the language of his own country.

FRANCE.—Having noticed, in a leading article, the expulsion of Prince Napoleon Jerome from France, by order of M. Thiers, we shall merely notice the fact in this page, and observe that the act of the Government is condemned by all the Parisian papers, with the exception of the organs of Gambetta, Orléanists and the President of the Republic. This is not the only recent arbitrary act of the Executive Government. Louis Blanc has been prevented, by a Ministerial order, from delivering a promised lecture at La Rochelle. Had this been done in the Emperor's time, what a hurly-burly would have been made by the opposition newspapers, including the organs of M. Thiers, Jules Favre, and Gambetta! Now these flaming patriots and liberals are as mute as a mouse in a cheese. The resignation of his legation at Brussels by M. Picard was, it seems, a hoax played off against that functionary. His letter of resignation was a forgery, but wore the semblance of genuineness so strongly that M. Thiers, surprised by its receipt, telegraphed to the Minister that his resignation could not be accepted until the President had some conversation with him, for which purpose he was requested to come to Paris. The forgery was then discovered.

ITALY.—The latest accounts from beyond the Alps represent the state of things in young and United Italy as deplorable in the extreme. The *Times*, a strong partisan of the revolution, effected by Lord Palmerston, Garibaldi and Cavour, describes the Italy of the present moment as "at once a Paradise and a Hell." The language is strong, but it is too fully warranted by the actual condition of the country. The brigands rule supreme in the territories wrested by the Robber-King from the Bourbons, and the Hapsburg-Lorrainers, and the Estes. They are more audacious and cruel than the subjects of King George of the Hellenes—that other wretched kingdom which England was so instrumental in "regenerating." In Athens, however, a man or a lady may walk the streets without running the gauntlet of thieves and footpads, and the imminent risk of being robbed in broad day of their jewelry, and even their

carpet-bags or reticules. It is in Naples that the reverse of the picture is exhibited. There the thieves are masters of the situation. The true "and painful fact is, (says an Italian journalist) that never was Naples, as regards security, in a worse condition; and at no time was the Camorra more audacious, and never did the thief enjoy greater liberty and impunity." An illustration of this is furnished by another Neapolitan journal, which states that "the Baron Nollis was driving from the railway to his house. He kept his hand on his carpet-bag, that he might not be robbed of it. Seeing a friend pass, he saluted him, not with the hand which was free, but with that which guarded the bag, and, during the salutation, the bag disappeared." Our cracksmen may evidently learn a lesson in their profession from the Neapolitan artists; and in London, one may take a cab from the Euston, or King's-cross, or Paddington, or the Victoria, or Charing-cross, or Cannon Street, and drive to his house or his hotel without "running the gauntlet of thieves who run right and left, mount behind your carriage, claim consanguinity with the driver, and take the vacant seat on the box." The Neapolitan ladies have now divested themselves of watches, chains, and rings, and even the earrings are not safe. Robbery and plunder and defalcation are the order of the day in Southern Italy now. The public employes are robbing the Government right and left; and a marquis, who is Colonel of the staff of the National Guard, and an honorary officer of ordinance to the King of Italy, is now under arrest for peculating on a large scale as a receiver of taxes. So much for the active part taken by the British Government in revolutionizing Italy, and de-throning the King of the Two Sicilies. It is a horrible state of things; but, after all, is it not the natural result of the Revolution, effected as it was, by the basest and most treacherous means, and upon the foulest of false pretences? When the sovereign is the great bandit and brigand, how can it be expected that the multitude will respect either law or justice or proprietary rights?

VARIOUS NOTES.

CARPET-BAGGERS, it seems, are on a world's tour. The breed is not confined to our own country. Rome has been for a couple of years overrun with them—and now they swarm in the towns of Sicily. The *Sicilia* publishes that Palermo is completely devastated by this new army of thieves. The churches are seized for concert-rooms; some of them are converted into warehouses and granaries without even the form of law. The marbles, frescoes and tapestries of the churches are carted away to the auction-room and sold to fill the pockets of the plunderers. A universal, Vandalic war is waged against both art and religion.—*Cincinnati Telegraph*.

GOLDWIN SMITH, formerly Requis Professor of History in Oxford University, gives Mr. Froude a character. Here it is, given on Mr. Meline's attack upon the *historian*:

The duty of those who have surrendered their judgments to Mr. Froude, and who have formed their opinions of historical characters under the influence of his seductive rhetoric, is to read this book. Unless Mr. Meline can be answered, he has convicted Mr. Froude not only of inaccuracy, not only of carelessness, not only of prejudice, but of tampering with documents, perverting evidence, practicing disingenuous artifices, and habitually disregarding truth.

The uncertainty of calculating the cotton crop from the number of bales reported as arriving at the shipping ports of the United States has recently been noticed. Some time ago the average cotton bale weighed 450 pounds, but this year the cotton from Texas is sent to market in bales of over 600 pounds, and the average weight of the bales is 525 pounds. Under these circumstances it has been suggested that a convention of representatives from the various cotton exchanges of the United States be called for the purpose of establishing a standard of weights and a standard of classification of quality.

A WIFE likes her husband to show her all due respect in the presence of others; she can not bear to be reproved or criticised by him when others can hear it. Indeed, it is very wrong in a husband thus to put his wife to shame. We can not help secretly admiring the spirit of that French woman who, when her husband had so wronged her, refused ever again to utter a word, and for twenty years lived in the house a dumb woman. We admire her spirit, though not her mode of manifesting it. Husbands owe the most profound respect to their wives as the mothers of their children. No man has the slightest claim to the character of a gentleman who is not more scrupulously polite to his wife than to any other woman. We refer here to the essential of politeness, not its forms; we mean kindness and justice in little things.—*Reflector*.

THE telegraph informs us, on the authority of the *Gerone di Roma*, that "the mission of his eminence

Cardinal Cullen to the Holy See, was to urge the Pope to move in behalf of the Catholic clergy of Galway, who are suffering persecution," and adds: "The Holy Father, who always censures the excesses of the Irish clergy, peremptorily refuses to interfere, saying the Irish only obeyed the Holy See when they could turn its instructions to good account, and willfully disobeyed it rather than sacrifice their passions."

We do not know which to admire most, the cool impertinence of the concoctor of this fable, or the assurance and Granny Grundy-like sincerity with which the telegraph relates the tale "to the marines." Those voracious newsmongers know nothing of the object of Cardinal Cullen's visit to Rome, nor have they as correct an idea of what transpired during his interview with the Pope as they have of what is now taking place in the moon. The whole thing is a fabrication made from whole cloth, and very poor cloth at that, it is not worth a denial, and we give it simply to show the great paucity of news this week.

The Holy Father has never had occasion to speak of the Irish Catholics, lay or clerical, except in terms of affection and praise. He recognizes them as the most faithful among his children. Should he, in his wisdom and love, find it necessary to administer a rebuke to the faithful of Ireland, the venerable shepherd will speak to his children direct, instead of making infidel newspapers and corporations, established for securing greater facilities in lying, his mouth-pieces.—*Vindicator*.

AS THE month of May is dedicated to the Blessed Mother of God, the month of October is dedicated, by many pious Catholics, to the honor of the blessed spirits in Heaven, whom God has created to minister before His throne, and assist, by their unceasing exertions, the inhabitants of the earth. Because these blessed saints are invisible to our eyes, we are apt to forget what faith teaches us concerning them. Oh, if we could pierce through the veil that conceals these blessed spirits from our mortal gaze, what a beautiful prospect would present itself before us, how our hearts would melt with gratitude for their countless favors! Compared to the splendor of the angels, all the beautiful things that we see around us in this world are as nothing. The angels, in fact, are nothing but beauty. The power, also, which God has given the angels is far above our comprehension; whilst the goodness of these blessed spirits is almost without limit. Ever solicitous of furthering our interests, they never cease doing good for us. Looking upon all that concerns us as their own interest, taking every occasion to make us advance in perfection, the holy angels omit nothing that will help to put us in possession of the inheritance purchased for us through the mercies of our Adorable Jesus, the King of the angels. Let it, then, dear children, be your constant practice to honor the holy angels, and to ask their protection and assistance. Let no day pass without calling upon your guardian angel to guide your steps and protect you from the dangers that surround you. In the morning, call upon Him to protect and guide you during the day, and at night beg of Him to watch over you in your sleep.—*Guardian Angel*.

FRENCH CATHOLICS are not alone in their grand revival of ancient pilgrimages. Our brethren in the Germanic countries are no less remarkable at the present day for their grand and numerous pilgrimages. On the 7th of September, the German Feast of the Cross was solemnized at Annaberg, in Upper Silesia, a pilgrimage of over 10,000 persons. The Feast of the Exaltation of the Holy Cross, September 14, was celebrated by the Poles of the district with a magnificent pilgrimage of from 90,000 to 100,000 persons. It is stated, on reliable authority, that over 20,000 pilgrims passed through Prashka, Herby, and Sosnowice, on the confines of Russia and Poland proper. The other pilgrims had come from the most distant parts of Upper Silesia, Galicia, and Hungary. Notwithstanding the vast number of pilgrims, neither accident or disturbance of any kind occurred. Owing to a heavy fall of rain, however, a great number of the pilgrims had to remain over night in the surrounding villages. The following morning, at 7 o'clock, High Mass was celebrated in four different places at once. After Mass, the Father Guardian of the convent delivered the first sermon from a temporary pulpit, erected for the purpose outside the church. The number of communions during the festival amounted to about 18,000. But it must be remarked that thousands of pilgrims had already received Holy Communion on the journey. Six Franciscan Fathers, and twenty-six secular priests, who came for the festival, officiated in the different services and administrations. The great festival closed with benediction in the open air, at the foot of the mountain, in front of Saint Raphael's Chapel. From Gross Glogan, in Silesia, news also comes that the number of pilgrims to the shrine situate there was never so great as this year. From all this we see that Chancellor Bismarck will find it hard work to clear Germany of Popery. He probably imagines himself the Hercules to

do it, but *time will tell*, and it may be a short time too.—*New York Tablet*.

WHEN Mr. Froude had concluded his last lecture in New York; when he had, in his own way, explained the relations between England and Ireland, he said he hoped the sympathy of America would be given to the right side. In that very lecture he spoke of the struggles of the Irish for independence, and he was forced to speak of the Irish leaders of '98—the two Emmets, Wolfe Tone, Arthur O'Connor, and Lord Edward Fitzgerald—as "patriots, true patriots—generous, brave, enthusiastic, and unable to believe that they could fail." It spoke well for the hearts of the audience that the papers tell us that at these words there was "applause."

At the end of the lecture, Professor Hitchcock, of Union Seminary, made a speech of thanks to Mr. Froude, in which he said that "while Americans were glad to know that justice at last was being done to Ireland, the judgment of all Americans in regard to Irish independence was that it was a geographical impossibility, and that American advice to Englishmen would be 'stand to the last by your flag!'"

Is this an American sentiment? We ask the journals—the voice of the country. Did this man indeed speak for "all Americans" when he declared that the righting of a wrong, that the attainment of God's own gift, Liberty, by a suffering people, was "a geographical impossibility?"—*Boston Pilot*.

BRING up a boy on a farm until he is one and twenty, giving him suitable education and privileges, and, nine out of ten, he will like the business through life. At times he may desire to leave, when he sees other boys riding on an express wagon, or standing in a grocery waiting upon customers; but when he comes out of his guardianship he will have the habit of nature's noblest employment so fixed that he will not desire to go off on a tangent of rash speculation, but will look out a discreet helpmate and settle.

Then he will use his capital—whether of dollars given by a well-to-do father, or of a good moral character, that he can use instead of dollars—to purchase a farm, and go to work to make himself comfortable, raise up a family, pay for his farm, and, with the help of his wife, he will soon rise in the world, and above his boyhood companions who fled from the farm and were lost to themselves and to society, in a whirlpool of excitement, among the thousand and one jack-o'-lanterns of modern times.—*Germantown Telegraph*.

THE UTRECHT MS. AND THE ATHANASIAN CREED.—The now famous Utrecht MS., containing the Psalter, has been examined by one clergyman, at least, and will be inspected by more. The part which contains the Athanasian Creed has been photographed by the authorities, and a few copies of the photograph have been sent to this country. An examination of one of these has led those who inspected it to assign the MS. to the ninth, or, perhaps, to the eighth century. This is the opinion of scholars familiar with all kinds of MSS., and competent, as few are, to determine their ages. If the codex be so old, the origin of the Creed must be carried back, at least, a century earlier; so that the composition can hardly have proceeded from the age of Paulinus of Aquileia, or Alcuin, (804) or Charlemagne (814). It should be stated, however, that the librarian at Utrecht is inclined to give the MS. a later date, though we are ignorant of his reasons for doing so. As far as is known at present, this is the oldest copy of the Creed; and though two or three minute points may appear to detract from an eighth or ninth century date, yet the photograph, as a whole, scarcely justifies a later period. The Deputy-keeper of the Public Records has been requested by the Bishops to report upon it.—*Athenæum*.

THE New York *World* had lately a paragraph about the miracles at Lourdes, which contained some curious mis-statements, which we did not look for from a journal which is usually at pains to keep itself well-informed on matters of current interest. It spoke of the "medicinal spring at Lourdes," and said that although its waters effected many cures, yet they were sometimes, or had at least been in one instance, fatal. It spoke also of the imposters who hawked about these waters, and endeavored to produce the impression that they were miraculous. Now the facts are, that the spring is miraculous, both in its origin and the effects which it produces. Its water has been repeatedly analyzed by the best chemists, who maintain it to be nothing but pure water, with none of those mineral ingredients which go to make what is known as a medicinal spring. Moreover, those who "hawk it about," do not sell it, but give it away. And, finally, in triumphing over a single alleged case of fatal injury produced by this water, it seems to us the *World* was guilty of a very unscientific proceeding, and was relying not on an exception to prove a rule, but on an exception to completely overturn one. A common objection made to people who speak of answers to prayer is

that they take into account only the cases in which they are successful, and quietly ignore those in which they fail. Even admitting its fact to be a well-ascertained one, the *World* was simply reversing that process.—*Brooklyn Review*.

SPRIT OF THE CATHOLIC PRESS.

AFTER the editor of the *Buffalo Union* had waded through two columns of FROUDE, he turned his thoughts to a far sweeter strain, and gives us nearly as much more on "Music and the Church." After quoting from CHATEAUBRIAND, that "Music is the daughter of Prayer," the *Union* says:

In fact, the essence of prayer does not consist in words; but in feeling, in sentiment, in aspirations of the heart toward our Creator. Music, by graceful movements, undulations of sound, not only serves to express those aspirations, but also tends to augment their intensity. If these prayers be clothed in words, music, by its lengthened accents, allows us to meditate on, and drink deeply into our hearts, their beauty and meaning. This leads us to another reflection. How empty, how meaningless, are the graces of music, if stripped of their relations to Christianity! As she stepped into this world fresh from the hands of her Creator, music greeted her as her mother, her guardian, her protector. Music presented all that she possessed, her natural harmony, richness and power. But all these were empty charms. The Church accepted the offering, clothed it with the robe of sanctity, stamped it with the seal of her divinity, and gave to it a soul. Henceforth, music, separated from the Church, loses her identity, and when forced to lend her charms to another than the Church, she declares, even in her new garb, that she belongs to no other.

We love to sit down by the moss-covered banks of a running streamlet, and listen to its murmurs as it flows gently over its smoothened path-way, or plays with the rocks that impede its course. We call this music. Or let Nature speak in harsher tones. It is the impetuous cataract that we hear bounding from rock to rock, finally precipitating itself into the gulf below. It is a distant, rumbling noise. Gradually it becomes louder. It roars, and, with a crash, it breaks, as it were, over our heads. A faint echo responds. The trees sigh mournfully, as if some evil hath been done. We listen, and we say 'tis grand. This is music, but music of a serious nature. Now, take away the Christian idea, and where is the charm? It has left a void in the heart that no earthly power can fill. It has given us an idea of the beautiful, the grand, without furnishing us with the reality. The brook sings to us, it charms us, but does not satisfy us. It creates in us a longing for something more. Christianity, or rather the Church, whispers to us, "You shall have it in Heaven." The mournful song of the forest is a lamentation in our ears. What does it mean? The Church says: "Pray for the souls in Purgatory." The heavens speak in angry tones. The Church reminds us that this is the voice of God: "Even so shall the coming of the Son of Man be," and the soul, responsive, breathes forth a prayer—"Oh, Lord, rebuke me not in thy indignation, nor chastise me in thy wrath." So much for the music of nature.

The language of music is universal. Its effects are evident, as well in the uncivilized Indian, the uncivilized Hottentot, as in the most refined admirer and interpreter of Beethoven or Mozart. The Church alone can give it an universal home in which to display its marvelous power. She alone can furnish it with subjects eternal and unchangeable. The Church is the beautiful of harmony. In this can be found another point of resemblance between her and music. This reveals to us why there exists such mutual love between them. Why the Church has taken her to her bosom, and cherishes her as her own offspring. She has animated her with a new life, given to her a part in her mission of sanctifying and saving souls; thus ennobling her existence, lifting her from the degrading servitude of human passion to serve in the temple of the Most High. From this standpoint we may be better enabled to judge of the nature of Church music, what it should be, and what music ought to be banished from the Holy Place.

SPEAKING of Catholic schools, our very excellent contemporary of Portland, Oregon, has the following:

We can not but remark, that, in spite of the excellent Catholic schools provided for us here, many Catholics, who could well afford to patronize them, do not do so. Very Rev. J. B. Brouillet, V. C., of Walla Walla, Washington Ter., remarked to us recently, during a conversation upon school matters, that he had the proud satisfaction to know that every Catholic child in Walla Walla goes to a Catholic school. The way this splendid result is brought about is, that all who can afford to pay the small fee, (from \$5 to \$7 per quarter, we believe) do so, which is sufficient to pay the expenses of the school, teachers, light, wood, etc., and those who are unable to pay, of which there are but few, are taken free. In this manner those Catholics who are well to do in worldly goods, not only do their duty toward their children by sending them to schools where their religious and moral training is the basis, but also contribute toward educating the poor, an act of charity which never fails to receive its reward. Were all the Catholics of Portland, that can afford to pay for the schooling of their children, to send them to our Catholic school, all who are not able to pay could be taken free, thus giving the benefits of Catholic education to all, without exception. Can not this be done?

THE Cincinnati *Telegraph* makes an appeal in favor of the orphans, which we wish could find a responsive echo in all lands. Says the *Telegraph*:

As the year is drawing to a close, the friends of the orphans, whether enrolled in societies or not, should add to their activity and interest for their parentless wards. We call for a more practical recognition, on the part of those who believe that charity is the first and greatest commandment, of the strong and pressing claims of the Orphans' Asylum for more assistance and better support. The Orphans' Fair, which will open in

December at Greenwood Hall, furnishes to all an opportunity to make amends for their negligence of duty toward the orphans during the present year. The number of those who have been remiss in this respect is legion. We hope that, before another year begins, they will place themselves above reproach.

We have still greater fault to find with a portion of St. Peter's Benevolent Society. To minister to the orphans, to labor to meet their wants, not only by the fees of the Society, but by stirring the charity of others in their behalf, is for them a special duty, enforced by the most sacred obligations. We appeal to that Society to finish the year with a better record than its history, during the last decade, has presented. We urge them, with the strongest feelings upon the matter, to fill up their thinned ranks, to give to the orphans all the income that is due to them by the law of membership, by a full payment of long unpaid fees, and to animate all the Catholics of the city with the desire to make the coming Fair the most successful that has ever been held.

THE Louisville *Advocate* commences an article on "Religion and Politics" with the following reflections:

The appellation of rationalistic, which is generally given to our age, would seem to import that close and sound reasoning forms one of its predominant features, but in reality there could not be a worse application of the term; for ours is not an age of reason, but rather of wild assertions and captious sophistry. It has derived the name by which it is popularly known, and under which it will likely go down to posterity, from a school of erratic philosophers who, puffed up with a sprinkling of knowledge, morbidly jealous of their independence, and dazzled by the glare which the Eternal Reason throws around them, have spurned divine revelation, and thrust themselves upon the boundless ocean of science without any other help or guide than human reason.

It is true, truth is one, and all its parts are essentially connected. It is also true that it is the province of reason to seek, discover and point out the links which bind these parts together and form the harmonious whole. The pursuit, therefore, is a legitimate one to engage in, but the task is fraught with danger. For the mental vision is not less circumscribed than the physical sight, and consequently is necessarily confined to minute details. Its mode of proceeding is analytic; it must concentrate its whole attention on some particular idea, examine successively its manifold phases, view it under all its bearings, discriminate its various shades, and then pronounce on its genuineness or spuriousness. After this long, tedious and wearisome process, the work is only begun; the materials are prepared for the edifice, but they must be woven together so as to produce unity and harmony, and *hic est opus, hic est labor*. The sphere widens for the mental faculties, and the objects, like those presented to the sight in a vast landscape, become confused and indistinct. It is here particularly that the human mind needs a superior assistance. But our modern philosophers have overrated their genius, overreached their grasp, and formed preconceptions instead of sound judgments. The result is a confused heap of disconnected ideas, which are palmed upon the unwary reader as sterling truths.

THE *Monitor*, of this city, combats some of the slanders against the Catholic clergy, set afloat by the enemies of the Church. We quote here the article:

Since the apostasy and marriage of Mr. Loyson, once known as Père Hyacinthe, the secular papers have been exceedingly anxious that other ecclesiastics should follow his bad example. Their desires have not been gratified, and the paramour of the ex-widow Merriam remains alone in his infamy. To satisfy the craving of their readers for anti-Catholic scandals, these venacious instructors have been forced to invent a few similar cases, taking all the chances for the exposure of their imposition. *La Liberté*, of Paris, for instance, thought it an excellent thing to publish an article, entitled "Marriage of the Abbé Bauer," declaring that this pious and learned priest was about to imitate Hyacinthe, and take unto himself a wife. The article was extensively copied, and translated into almost every language spoken by civilized people. The Abbé Bauer is a famous man; occupied a prominent position in the Church, and was the Father Confessor of the Empress Eugénie. His apostasy, therefore, would be highly gratifying to all the enemies of Catholicity, and would serve as a theme for innumerable homilies on the "downfall of Popery." Short-lived, indeed, has been the pleasure of the bigots. The Parisian papers have received a communication from the Abbé stating that the whole story of his intended marriage is "an odious invention"—a slander that must be accounted for by *La Liberté* before the tribunals of the country. But the falsehood once put in circulation will be actively maintained, and for ten papers that published the libel, not one will have the honesty or manliness to print the refutation of it. Such, however, is the treatment which matters pertaining to Catholicity receives from journals which pretend to be impartial, and to publish nothing but authentic intelligence. When shall we get fair play?

ROME.

THE following proposition is addressed to all the Catholic women of the world—and comes to this archdiocese, says the Cincinnati *Telegraph*, through the hands of the excellent Dr. Chatard, Rector of the American College at Rome. Prepared lists accompany it for signature, which, when filled, will be dispatched to the Committee in charge, to be put in a suitable form, and presented to the Holy Father. We can not too highly recommend this pious work to our readers. The lists for signature will be found at all our convents:

The 8th of December, of this year, 1872, should be passed by us in a manner suitable to the times in which we live. The great Pontiff who decreed the Immaculate Conception of Mary, the Mother of God, to be a dogma of faith, and who, on the anniversary of the same day, convoked the Ecumenical Council, is now confined within the walls of the Vatican, since the 20th

of September, 1870, a day that will forever remain of unhappy memory in the annals of the Church. He is not only deprived of his temporal power, but also of his liberty, and of his authority, and thus he is unable to avail himself of his usurped rights.

When the Prince of the Apostles was Herod's prisoner, the prayers of the faithful were continually offered up for him, nor were they offered in vain; for the Angel of the Lord entered into his prison, his chains fell off, the doors were opened, and Peter was delivered, and restored to the love of the first Christians. Happy, indeed, should we be, if our prayers could call from Heaven an angel of God, who would set at liberty the Vicar of Jesus. But every thing is possible to prayer, *Oratio cum sit una, omnia potest*. It arises from earth to Heaven, and it calls down from thence the blessing of God. *Ascendit precatio et descendit Dei miseratio*. Mary can never refuse a grace that is asked with faith.

For this reason do we invoke your well-known piety, engaging you to prepare for this solemn Feast of the Immaculate Conception, with a Novena, to receive Holy Communion on the day itself, and, in fine, to help, by any means in your power, in alleviating the distress into which triumphant iniquity has thrown the Father of all the faithful. It is a duty for children to help their Father, to make his cause their own, and to do all in their power to restore him to liberty.

I have the honor to remain,
C. MARCHESA SERLUPPI, President.

RECORD OF THE GERMAN PERSECUTION.

THE GERMAN BISHOPS.—It is to be supposed that the circular of the German Bishops has been found very unanswerable, and rather inconveniently outspoken, for the official and semi-official press can hardly contain the expression of its fury. The *National Zeitung*, especially, professes to be "quite unable to overcome its astonishment and disgust at the perversion of truth which the circular contains;" and the same paper adds: "There is no possibility of dealing peacefully with these German Bishops; they must be made harmless, and that as thoroughly and as quickly as possible." This is an almost exact reproduction of the language used, by the same papers, against Government, at the time of the opposition to the army law, when the objects of the rabid dislike of all Liberals were Prince Bismarck and his supporters. At that time the whole Liberal press preached resistance to the Government, and that of a much more energetic kind than any Catholic Bishop would ever dream of countenancing by word or deed, and those who took the line of positively factious opposition were patted on the back by the very papers which are now so ineffably scandalized at the circular emanating from the Catholic episcopate, in which not one disrespectful word is to be found. The *Cologne Volkszeitung*, of the 14th October, has a very good article on the subject, in which the language of the Liberal press, then and now, is set forth, and the parallel is, certainly, sufficiently instructive. The Bishop of Münster has published a pastoral, in which he gives a short account of the proceedings at the meeting of the Bishops, and exhorts his diocesans to pray earnestly for the cessation of these grievous attacks on the Church and her pastors, ordering especial prayers in all the Churches of his diocese; in especial, he exhorts all to redouble their devotion to the Sacred Heart. These are the arms, and this the mode of warfare of the Catholic episcopate. It would be well, indeed, for princes, in these days, if the "Liberal" party used such weapons. The Prince-Bishop of Breslau has issued a pastoral to the same effect, in which, after asking the prayers of his diocesans, for the Pope, for the Emperor, and all his family, he tells them they must pray especially for their enemies, and for those who are persecuting the Church.

CLOSING OF JESUIT COLLEGES AND EXILE OF NUNS.—The Jesuit College at Münster, and their novitiate and house of studies in the same town, have been ordered to be closed by the 1st of December next; and the Sisters, who have been for years at the head of the poor schools at Fraustadt, in the province of Posen, have received peremptory orders to quit the town by the first of January, 1873. And these are only two instances out of hundreds, all through the country.

SUPPRESSION OF THE BISHOP OF ERMELAND'S TEMPORALITIES.—The semi-official *Magdeburger Zeitung*, which is, besides, a Protestant paper, contains an article on the subject of the suppression by Government of the yearly income of the Bishop of Ermeland, and the Liberal paper is, by no means, sure that this step will produce the desired effect. The writer adds, that, in his opinion, "there is every probability that the Bishop will institute legal proceedings against the Treasury, and how will such a trial end?" An eminent lawyer expressed his decided opinion to the writer, "that there could not be the least doubt that the Bishop would gain his cause;" and the writer of the article proceeds to quote the exact further words of the opinion, which is founded on the present law of the country, of which he cites the words. From the whole tone of the article, it is clear that even "Liberals," think the proceeding a mistake, which it undoubtedly is. The awkward part of the whole thing is, that the "Evangelical Consistory, or Church Council," (*Kirchenrath*) in Berlin, has done, not once, but over

and over again, to Protestant pastors, that which constitutes the Bishop's whole crime, viz., excommunicating them. With the Consistory, as with us, the sentence is a purely spiritual one, in so far as it entails suspension from his office, which follows both in the case of priest and pastor. Yet the Berlin Government has never attacked the Consistory. Any one who wishes for proof of these facts, as regards the Consistory, has only to read the Cologne *Volkszeitung*, of the 1st October, 1872, in which he will find the various decisions of the Consistory, with the dates, extracted from the report published by its authority.

A REFORMER OF THE CHURCH.—Alois Anton, one of the wretched men who stand at the head of the so-called "Old Catholics," having instituted legal proceedings against the writer of a pamphlet, on the subject of the leaders of that movement, has, by forcing the author to prove his words, drawn down on himself such a terribly truthful and ineffably disgraceful history of his own past life, and of the various offenses for which he was suspended, that it seems doubtful whether the less reputable leaders of the movement will not be forced, in common decency, to repudiate him. It is the old, old story, and proves once more to those who need further proof, that Countess Hahn-Hahn was eminently right when she said, "The love of virtue has never yet led one of them to take leave of the Church."

THE LATE DR. PHILLIPS.—Most of the German papers contain notices of the life of a half-countryman of our own, the late Dr. Phillips, who died last month near Salzburg, and was all his life a sturdy champion of the Church. From the date of his conversion, in May, 1828, he was continually occupied in fighting, by word, and writing for the Church and her sons. He, in company with Görres, was the founder of the well-known "Historisch-Politische Blätter," and it was to his wife, and speaking of him, that the then Prussian Minister of public instruction, Von Altenstein, said, on Madame Phillips complaining of the injustice committed in depriving her husband of his professorship, when he had become a Catholic from sincere conviction: "Ah! my dear lady, if only he had done it for any other reason!"

LAY INSPECTORS OF SCHOOLS.—Everywhere in Germany the clerical inspectors of schools are being driven out, and replaced by laymen, and generally by Protestant laymen, which, up to the present time, was an unheard-of thing in Prussia; the laws regulating the affairs of the Church there, containing an express stipulation to the effect that no Protestants were to be appointed inspectors of Catholic schools, and also a clause ruling that, where feasible, the inspection should be entrusted to ecclesiastics. Prince Bismarck is fast overshooting his mark, and even the ultra-Liberal papers are beginning to doubt the wisdom of their alliance with him. The German papers venture to suggest that, in the event of another war—say *à propos* of the Eastern question—the arbitrary measure which have alienated the hearts of so many once-loyal subjects of the Empire, may prove to have been that which Talleyrand declared to be "worse than a crime—a mistake!"

COUNT VON FUGGER, S. J.—This Religious, who, by virtue of his rank, as a Count of the Old German Empire, can not, according to the constitutional laws of Germany, be banished for any thing but an act of high treason, has brought his case before the "Standes tribunal," or Court of Privileges, and that Court has decided in his favor. If, therefore, the Government persists in putting in force against him, the law recently passed against the Jesuits, it can only be done by a special decree, signed by the Emperor himself, and depriving him personally of his family status and rights. This, it is believed, the Emperor, who has always been a great stickler for such prerogatives, will be very disinclined to do.

THE STATE UNIVERSITY.

PROFESSOR GILMAN, President of the University of California, in his recent address, makes the following suggestions:

But many would go further than this. Many a parent, many a religious teacher, many a church desires and insists that youth, at the critical period of college life, shall be surrounded by positive, outspoken, and persuasive religious influences. They are afraid of a State University, and long for a denominational college. Hence come the many attempts to promote the higher education, when one united effort would hardly be adequate. But it seems to me that the end in view might be secured by better methods. Why may not any religious body or association, or private individual, desirous of protecting the young men from temptation and encouraging them in the higher life, establish, in connection with the University, a home, or hall, or college, which should be controlled according to the founder's views, should be a privileged residence, should be endowed, perhaps, with prizes and purses. I can imagine, on the slopes at Berkeley, a group of students' houses, bearing honorable names, and

made attractive by the convenience of their arrangements, the good-fellowship within their walls, the privileges of the foundation. I should hope they would not be barracks, or dormitories—but homes, with rooms of common assembly and of private study. I should hope the bath-room, and the dining-hall would be included in the structure, and if any would go so far as to have a place of light amusement and recreation, I, for one, should not object. Within such college halls, associations would be cherished like those of Oriel and Christ Church at Oxford, of South College and Farnam Hall in New Haven. Here too, under right guidance, the best of moral and religious influence might be promoted. What church, what association, or what generous individual, will be the first to establish such a hall?

THE LAST RISING IN SPAIN.

AT FERROL, a fortified port in the province of Coruña, there has been a rising, ostensibly in favor of the Republic, but, according to the belief or fears of some of the Government partisans, really in the Alfonsist interest. At the head of it are a Brigadier or Colonel—it does not seem clear which; General Cordova says there is no such Brigadier—named Pozas, and an ex-naval Captain named Montijo, who was dismissed from the service for private misdemeanors. The insurgents, numbering about 1,500, got possession of the arsenal, a tug, and some small craft, and have made two unsuccessful attempts to capture the frigate *Asturias*. They have hoisted the red flag and paraded the town, but the population is passive and unsympathetic, and the military garrison stands firm. The Captain-General of Coruña has set out with a sufficient force to crush them, and three men of war are on their way to blockade the port and prevent their escape. Such was the statement made to the Congress by the Ministers of Ultramar and Marine. Later, Señor Tutan, a Republican deputy, pressed Señor Zorrilla to say whether the movement was really Republican. He had heard that it was Alfonsist or Montpensierist. This the Prime Minister refused to do, but broke out into a very energetic warning to any party which might resort to arms. He had heard a rumor of an intended rising in Madrid, and pledged the Government to a policy of the most vigorous repression. "Let them be told," he said, "who are not here, that if they have any such intent, they had better not carry it out. The struggle between reaction and liberty, between rebellion and law, shall be a life and death one. The Government will die at their posts in the defense of the Constitution and the dynasty." This is all very well, but comes with a somewhat singular effect from Señor Zorrilla, reminding one not a little of the Gracchi complaining of sedition. Señor Tutan evidently understood the threat to be directed against the Republicans, and said it was very strange that his simple question should have so excited the President of the Council of Ministers, for which he was immediately snubbed and extinguished by the President. The insurrection is evidently of no real importance, at any rate as yet, whether it is immediately crushed or not; and that for the same reason for which we have always said that the Carlist movement would fail, the army stand aloof from it. In Catalonia the skirmishing with the Carlist bands goes on with little appreciable result. General Baldrich, who is much censured for his inactivity and want of knowledge of the country, allows the Carlist chiefs to get possession of a village or country town and levy a requisition, and, before his troops can come up with them, they are gone. There seems no reason why this sort of thing should not go on for an indefinite period. The last news from Ferrol is, that the Captain-General had entered the town, and will attack the Arsenal if the insurgents do not lay down their arms during the day's grace which he has granted them.—*London Tablet*.

PERSEVERANCE AND ITS REWARD—AN ALLEGORY.

BY MRS. E. M. GUTHRIE.

FROM the covert of a gloomy mountain pass, a fountain, burdened with its wealth of waters, sent forth a little rill upon a mission of joy to animated nature. The youthful streamlet, all unused to the ways of the world, and ignorant even of the course she was herself to pursue, ventured most timorously upon her way.

"Hasten, my child," said the fountain, "the flowers upon the dusty plain are calling unto thee; the grasses await thy soothing caress; the lowing herd in the valley, the flock upon the hill-side, and man, the lord of the soil, will gratefully welcome thy approach; so hie thee away, my child, into the lap of verdure and sunshine."

The streamlet, encouraged for the moment, suppressed her tears in murmuring sobs, as she bade adieu to the home of her birth, and slowly went forth. Shoots of tender grass and many an humble blossom bowed as she approached, yielding their own innocent lives that she might go upon her way rejoicing. But anon the streamlet encountered a cluster of pebbles, and they bowed

not as did the grass and unpretending blossom, but meeting her salutation with petty wrath, they dashed her liquid treasures furiously back upon herself.

Ah, how the streamlet mourned at this rebuff! "Alas, I will return unto my mother, and whisper to her of my wrongs! I will contend no longer with rude pebbles that obstruct my onward career; I find no verdure, no sunshine that can compensate me for injuries like this." Then the small waves ebbled, and the crushed grasses lifted their bowed heads, for streamlet was seeking her home again. Just then a sunbeam broke through the dense foliage, in smiles upon her breast, and a voice resounded through the forest, which said: "Ah, timid streamlet, thy parent would not hail thy return with pleasure; indeed she would not receive thee; but if thou returnest, thy waters shall stagnate around thy mother's door; poison, miasma, slimy reptiles, noisome insects and base weeds shall emanate from thy heart, and, instead of a blessing, thou shalt be a curse unto every living thing. I am the genius of thy destiny; follow whithersoever I lead, and thou wilt prove true unto the missions with which thou art entrusted."

Now, with renewed energy, the wavering rill marshalled the army of impatient wavelets that chafed the scarcely defined margin of her path, and, with one bound, she overleaped the pebbly barriers as though they were but spears of withered grass.

O, how musical was her voice as she hastened onward in her triumph! She had emerged from the gloomy mountain recess, and reached scenes of most picturesque beauty; the rugged rocks that frowned above her were exchanged for mossy banks, clothed with graceful, wild shrubs, and relieved by forest trees of sweetest symmetry; little rills came dancing from innumerable fountains, and entrusted their crystal wealth to her keeping; the current of her life waxed powerful; famished herds partook of her bounty; thirsty flowers absorbed from her their sweet freshness, and happy children, watching the beautiful landscapes which she mirrored, wondered why her waters looked so unfathomable, and whether those soft, white mounds reflected in her depth, were not graves that naiads had formed for the drowned, way down in the sunny arch so far beneath them.

Then streamlet knew that she was fulfilling the wishes of her far distant parent, and she wondered that she had ever faltered before any opposition, she was so strong, so unyielding now.

The genius of her destiny once more addressed her: "Behold now the reward of thy perseverance, and never again shrink in the path which the Eternal has laid out for thee. Thou wast not formed for repose; repose is death; *action is life*; so look not backward, but onward; then shalt thou become strong and mighty, and the nations of earth shall call thee blest."

The hurrying dash of the stream grew subdued and soft; the water-lilies near the shore laid their snowy cheeks closer to the glancing wave, and a thrill of joy moved upon the face of the waters, for the light of gratitude made brilliant the gems that decked the triumphant child of the fountain.—*Ontario Repository*.

THE CURIOSITIES OF NAMES.

WE have drifted away forever from the old days of the Roundheads, when pious old Barebones christened his son "Praise God," and his neighbor called his heir "Zeal-of-the-Lord;" when any name of scriptural origin, however clumsy, was deemed better than any drawn from other sources, however pleasant or appropriate it might be; when "Parable" was made to do duty as a prænomen, and when at least one unfortunate boy was doomed to carry, as a Christian name, the decidedly revolutionary injunction to "Bind-theyr-kings-in-chains-and-their-nobles-with-links-of-iron." But while we are certainly in no danger of relapsing into the practices of our Puritanical English forefathers in this regard, we still do a good many curious things at the font, and there are people walking about, even in this year of grace (1872) whose Christian names are anything but Christian in point of seemliness. We have ourselves known one or two queer specimens of personal nomenclature. "Christopher Columbus George Washington Marquis de Lafayette S—" sat next to us in a village school house twenty odd years ago, and a little later we knew a young lady whose parents had designated her as "Eveline Ann Wilmington Matilda Shelby Newton Jones W—" In Amelia County, Virginia, some ten or twelve years ago, there were two Negro children whose names were, respectively, "Hollywood Cemetery" and "University of Virginia," and there is another colored boy in Mississippi who made his advent during the early summer of 1865, in consequence of which fact his parents have seen fit to dub him "Cause he Freeborn."

Most readers will think "Zeta" a curious first-name to bear, but its oddity was increased ten-fold by the addition of "Jeter" as the middle name of the Virgin-

ian clergyman who bore and honored the queer combination, not many years since.

Another curious case was that of a Lynchburg merchant, whose name was "Valerius." Disliking it very much, he always signed the initial only. When it came to the naming of a son for him, the old gentleman refused to make the boy "Valerius," and so named him simply "V," and "V" he remains to this day.

Perhaps the oddest-looking name in this country is that of a prominent Arkansas judge, who, for the sake of distinguishing himself from several other persons having precisely the same name as his own, writes the middle initial *after* the surname, and is known as William Conway B."

A very singular fact in regard to names was discovered recently by a statistician, who finds, from a careful examination of the official registry of births, that very nearly two-thirds (65.892 per cent.) of all the children in England and Wales bear one or another of twenty-five Christian names. Of these twenty-five names, "Mary" heads the list, and "William" comes next in point of popularity; then follow "John," "Elizabeth," "Thomas," etc., with "Arthur," "Alfred," and "Edward" at the tail of the list.

But spite of the popularity of these good old common names in England, covering as they do about two-thirds of the whole population, some very queer appellations find room to put in an appearance among the remaining third of the population, and a writer in an English magazine, some months ago, cited from the official list quite a number of them. From him we learn that one boy is named "Eloi Lama Sabachthani;" another is called "Selah;" a third bears the unpronounceable as well as unchristian name of "Mahershalahashbaz." One father has named his twins "Boreas" and "Zephyr," while another calls his "Huz" and "Buz." There is a "Vive l'Empereur," too, as well as a "Shooting Gallery," on the register. But this is not all. In a single village were found "Hosanna," "Cain," "Herod" (whose father was probably prejudiced against children) "Delilah" and "Pharaoh." One girl is officially registered as "Smart Natty," and a boy as "Dirty King." We do not readily recognize the sex of some others which the writer gives, such as "Celestial Miller," "Choice Pickerel," "Amiable Reading," "Enough Pearson," (a thoroughly satisfied sort of name) "Giddy Edwards," "Modern Leggs," "Holy Davies," "Paramount Pye," "Original Bigot Peele," "Perfect Sparrow," "Tempestuous Stinger," "Stubborn Porter," and last, and worst of all, "Singular Onion Gallehawk."

In the light of the official list from which all these are taken, who shall say that there is no truth in the story of the man named "New," who called his first born "Something," because it was something new, and his second "Nothing," because it was nothing new?—*Hearth and Home.*

WILLIAM TELL AT HOME—HE IS PROVED TO BE A MYTH.

THE *Cologne Gazette*, in reporting the proceedings at the recent meeting at Zurich of the Historical Society of the Old Swiss Cantons, makes the following remarks on the inquiries which have shown the story of William Tell to be purely mythical: "It is painful to every mind susceptible of poetic feeling to be forced, by the incontestable evidence of historical records, to abandon belief in cherished traditions long accepted as literal truth, and to exchange for them dry narratives around the moral foundations of which there is no garment of romance. The Historical Society of the old cantons—that is, of Lucerne, Uri, Schwyz, Unterwalden and Zurich, which was founded thirty years ago, and which has conducted its inquiries in the most cautious spirit, for the last twenty-seven years, under the presidency of the historiographer of Lucerne, Joseph Schneller, has rendered pre-eminent services in investigating the early history of Switzerland. The honor of having first penetrated into this field of research, and of having torn off the legendary veil which hid the true history of the liberation of the forest cantons is undoubtedly due to the lamented Professor Entychias Kopp, of Lucerne. No doubt, about 100 years before him the Genevese preacher, Uriel Freudenberger, made an attempt, in an essay devoted to the subject, to shake the historical foundations on which the story of Tell rested. He was not, however, in a position to convince historical students that the details of the Swiss revolution were mythical. This book, however, did attract attention, for it was publicly burned under the gallows in Altorf. Kopp was more successful. He brought forward positive evidence to show that the received version of the events which led to the foundation of the Swiss Confederation were at variance with historical fact. His conclusions were these: There never was a Landvogt Gessler nor a William Tell. Tell never refused to lift his hat, never fired at an apple placed on his son's head, although the very cross-bow with which the deed was done is exhibited at Zurich; he never crossed the Lake of Lucerne in a tempest of wind

and rain; he never boldly jumped upon the Tell-plate, never spoke his speech in the defile at Kunsach, and never shot the Landvogt. What is more, the inhabitants of Uri, Schwyz and Unterwalden never met by night on the Rulh. Johannes von Muller, the great historian, adopts the mythical story and tells it in his *History of Switzerland* as if absolutely true; but the chroniclers of the period know nothing of William Tell, and the story appears for the first time a century and a half later. Kopp skillfully separates the legendary matter from the historical facts, and with the records in his hand, estimated at their true value the fables which were first dressed up as historical narratives by Tschudi. Those who know with what affection the Swiss cling to the story of Tell, and all the romantic incidents which belong to it, will not deny that much personal courage was required to say plainly to them that there was no truth in traditions so intimately interwoven with all their thoughts and feelings, and with all their political institutions. Prof. Kopp displayed this courage, and the Historical Society has based its inquiries on his labors.

TWO GREAT FIRES COMPARED.

THE fire which nearly destroyed Chicago began on Sunday, October 8, 1871, at 9.30 P. M., and continued until Thursday following at 10 A. M. It burned over an area three miles long and one and a half miles wide, containing 2,370 acres, consumed 20,500 houses, and \$206,000,000 worth of property, and rendered 110,000 people homeless. The population of the city at that time was estimated at 334,270, and its property was assessed at \$270,000,000.

The Boston fire has not burned over an area exceeding in dimensions half a mile either way, nor including more than 200 acres. But this is in the commercial heart of the city, where the vast wholesale business of a leading seaport concentrated, where the buildings were all massive stone structures, very costly, and filled with valuable merchandise, very little of which could be removed by reason of the late horse epidemic. The number of buildings destroyed is not yet given, nor is the loss definitely ascertained, the estimates varying from \$100,000,000 to \$200,000,000.

As the fire was confined to the commercial part of the city, but few dwellings were burned, and the number of families rendered homeless is comparatively small. The population of Boston is about 250,000, and its taxable wealth hard on to \$700,000,000. Its wealthy citizens are the chief sufferers, and they had previously lost much at Chicago, where Boston capital was largely represented in real estate, in trade and in railroads.

Here we have two fires within nearly a year of each other, partly destroying two of the largest cities in the United States, and wiping out in the neighborhood of \$400,000,000 of wealth—one-sixth as much as the whole debt of the United States. Except in the matter of human life sacrificed, this loss is far greater than Germany sustained by the late terrible war with France.—*Bulletin.*

THE PLAGUE OF FLIES.

DID you ever see such swarms of flies as we have had in some parts of the country during this last, scarcely-ended fly-season? I wonder in what condition those housekeepers who do not believe that fly-traps are of any use, find their houses by this time. At our house we have slain daily, for a week past, our thousands and tens of thousands, and still they come! But we have no doubt that we have kept their numbers more nearly within bounds than otherwise by our simple soap-suds fly-traps. There are persons who have a kind of superstition that pests of this kind can not be numerically reduced. They say, "If you kill one, a dozen will come to its funeral." These insects do multiply rapidly, it is true, but their number is not indefinite, and one slain is just one less in the universe.

It is said that a single fly appearing in our rooms early in the season, becomes the ancestor of about two millions of flies before the season closes; so you see what you gain in the way of comfort when you put that one fly beyond the reach of joy or woe. I would not needlessly set foot upon a worm, but is this war against flies needless?

They say that the way to protect your house from flies is to keep it perfectly clean. If you do not have a speck of dirt or a scrap of any thing to eat in your rooms, I dare say the flies will not molest you to any great extent. But most of us make a practice of eating in our homes, and no way has yet been invented for keeping the abodes of little children perfectly clean. Flies will appear in the very neatest of parlors if they have breeding-places near by, and they feed upon your book-covers, or scrape off the albuminous polish with the rasps in the ends of their tongues, leaving a soiled and spotted appearance. Of the mischief they do to the walls, picture-frames, and drapery, it is needless to speak.

When a housekeeper can protect her rooms by invis-

ible or netting-screens in the doors and windows, without making everybody miserable by her constant injunctions to "shut that door," it is a good thing to do. But it is far from easy when little children are often passing in and out. Fly poisons are disagreeable, because you have dead flies dropping around everywhere as the result of their use, and to most persons a live fly is a more agreeable sight than a dead one. Traps are a little better. You can screen them from sight, and empty them frequently, burying their contents. The simplest home-made trap is a tumbler of strong soapsuds covered with a slice of bread cut to fit over the tumbler, with a hole an inch in diameter in the middle of it. This hole should be daubed slightly with molasses, and the under side of the cover should also be smeared with the same. The flies congregate upon these in such numbers that they crowd each other off rapidly, and as each falls, a watery grave receives it. It is of great sanitary importance that these cup-traps be frequently emptied.—*Religion in Hearth and Home.*

CARELESS DISINFECTION.

IN cleansing and disinfecting rooms that have been occupied by persons sick with contagious diseases, mere exposure to disinfecting vapors is not enough to thoroughly rid the apartment of danger to future inmates. The floors and wood-work require thorough scouring with some disinfecting fluid, and the walls and ceiling should also be carefully cleaned. If the walls are covered with paper, nothing short of its removal will be effectual, as it unquestionably has the power of absorbing and retaining contagious matters, that are not reached by the ordinary processes of disinfection. And its removal is all the more necessary where several thicknesses are plastered on the wall, for then the deeper layers are quite beyond any possibility of being cleansed; and, apart from the danger of contagion, the presence of paste in such quantities, as several thicknesses of paper involves, liable, in warm weather, to ferment and decompose, and, at all times, furnishing a nest for hosts of vermin, is certainly most objectionable. That wall-paper does actually furnish lodgment for contagion, and the paste, with which it is stuck on, food for vermin, is proved by the following cases reported in the *Lancet*: "The workmen engaged in stripping the paper from the walls of a house in Manchester, that had previously been occupied by persons ill with fever, nearly all came down with the same fever, although, previous to their visit, the house had been disinfected with chlorine and carbolic acid. In the Knightsbridge barracks, where numerous layers of paper and paste had been allowed to accumulate, the walls, when examined, were found to be literally swarming with maggots, that were leading a most flourishing existence while subsisting on the paste between the several thicknesses of paper." The practice of freshening the walls of rooms by covering up, instead of removing the filth, has become extremely common, hundreds of houses in this city being yearly rejuvenated in this way, to the serious injury, no doubt, of their subsequent inmates.—*The Popular Science Monthly.*

FROUDE.

IN his self-imposed office of arbitrator between England and Ireland, James Anthony Froude is a failure. With the best intentions in the world, he could scarcely have been a success. With an Englishman's prejudice against Irish nationality, the conqueror's contempt for the conquered nation, and a Protestant's hatred of Catholicity, no man can do entire justice to Ireland. But when this man is a Protestant Englishman, and brings to a task which calls for thorough mastery of history and perfect absence of bias, a historical ignorance or perversity which belies his profession as a historian, and the lingering sting which marks the narrow mind and little soul, we can not be surprised if he fails to fix the measure of blame to be attached to England and to Ireland in their long and bitter struggle. He has told us nothing which is new to any one at all read in the history of the two kingdoms. But, in honeyed words, concealing the cowardly venom of prejudice, he has galvanized old facts with a life of his own creation, distorting them to defeat the pretended end of his advent to our lecturing platform, and raise up for Ireland bitter enemies in Americans. This erudite historian, who lacks nothing so much as truth, is dealing in poisons whose effects may survive the short-lived reputation of his present attempt. He will live, we much fear, only in the harm that he has done. He may live, too, in this country, as a man of some ability and considerable reputation, who, attempting to solve one of the most difficult problems of the age, left people in doubt whether he most lacked common honesty or common sense. If this ambitious Englishman came here for honors, he will go home without increase; if he came for money, he will return little the richer, perhaps much the wiser. Mr. Froude is bad enough as a historian, but still the old proverb recurs to us, "Cobbler, stick to your last."—*N. Y. Tablet.*

GOD BLESS YOU.

How sweetly fall those simple words
Upon the human heart,
When friends long bound by strongest ties
Are doomed by fate to part.
You sadly press the hands of those
Who thus in love caress you,
And soul responsive beats to soul,
In breathing out "God bless you."

"God bless you," ah! long months ago,
I heard the mournful phrase,
When one whom I in childhood loved
Went from my dreary gaze.
Now blinding tears fall thick and fast,
While echoes of the heart bring back
The farewell prayer, "God bless you."

The mother sending forth her boy
To scenes untried and new,
Lips not a studied, stately speech,
Nor murmurs out "adieu."
She sadly says, between her sobs,
When'er misfortune press you,
Come to your mother—boy, come back,
Then sadly sighs, "God bless you."

"God bless you" more of love expresses
Than volumes without number,
Reveal we thus our trust in Him
Whose eyelids never slumber.
I ask in parting no long speech,
Drawled out in studied measure,
I only ask the dear old words,
So sweet—so sad—"God bless you."

PACIFIC COAST ITEMS.

Hon. H. W. Corbett, United States Senator for Oregon, arrived in the city on Monday evening, en route to Washington.

E. W. Burr, a San Francisco capitalist, has subscribed for stock to the amount of \$5,000 in the San Mateo Narrow-Gauge Railroad.

The District Court has decided that the city must pay the Spring Valley Water Company for all the water it uses, except for the extinguishing of fires.

The San Francisco Harbor Commissioners have been in a "stew" all this week over the discovery of long-continued delinquencies in the accounts of the several wharfingers. That good may grow out of evil, we hope these investigations may lead to making a free port of San Francisco.

Mrs. Joaquin Miller has been lecturing in this city, on her former husband, the poet of the Sierras. He left her destitute, so it is averred, because it was too much trouble to support a family, and now she is trying to accomplish that fact by informing the public of Joaquin's delinquencies.

The celebrated forgers, the Brotherton Brothers, got out of jail, as it is alleged, by the use of money, and were recaptured by the same means. Who was bought to let them out, or who to catch them is a mystery not likely to be solved. They are now enjoying themselves at the State's boarding house, Point San Quentin.

Jealous husbands are sometimes hasty in their actions, and often have come to repent of their rashness. A man at Sacramento, by the name of Anderson, who some time since brought suit in the Sixth District Court for divorce from his wife, published the following card Saturday: "Some time since, upon information received by me from other parties in whom I put implicit confidence, I commenced an action against my wife for a divorce upon grounds which cast serious imputations on her character for chastity, etc. I have since ascertained to my complete satisfaction that the charges made by me are untrue in every particular. And in justice to my wife I have this day dismissed said suit, and take this public method of withdrawing said charges and apologizing for my hasty action."

MISCELLANEOUS ITEMS.

The *Daily News* says that Earl Russell is about to publish a volume of "Essays on the Rise and Progress of the Christian Religion in the West of Europe, from the reign of Tiberius to the end of the Council of Trent."

The *Freeman's Journal* states that the Holy See has nominated the Rev. Dr. John Leonard, C. C., of Blanchardstown, County of Dublin, to the Vicariate of the Western Province of the Cape of Good Hope, vacant by the death of the late Bishop Grimley.

Secretary Boutwell, in a recent review of the national finances, stated that the credit of the United States to-day is better than the credit of any other nation on the face of the earth, although, during the civil war, it fell below that of even the bankrupt nations of Europe.

The bill for the separation of Church and State in Switzerland, which had been brought before the Council, has, according to the *Journal de Genève*, been rejected, after a lively discussion, by the narrow majority of two votes, thirty-two members voting for the proposed measure, and thirty-four against it.

"The dengue fever still rages in Madras," says the *Athenaeum* of that city, "with no signs at present of abating. The doctors are now suffering severely from the visitation; one-half of them, it is stated, being down with it. The labor thrown on the other half is consequently

very great, and more than they can well get through."

A number of bankers have obtained a concession from the French Government for a monopoly of the manufacture and sale of matches. For this concession an annual payment of 16,000,000 francs is to be paid, which will be further increased fifty per cent., should the consumption exceed forty milliards of matches annually.

The *London Tablet*, on good authority, learns that the late Miss Young, of Harley-place, Regent's-park, who died on the 5th instant, has bequeathed £60,000 for Catholic charitable purposes. £20,000 of the donation is to form a Spinners' Fund, the recipients of which are to be over fifty years of age, and have £25 a year each.

The *Jewish Chronicle* says: "A society of Atheists has been formed at Venice. They recently sent an address of congratulation to King Victor Emmanuel on the escape of his son and daughter-in-law from assassination. Oddly enough, forgetting they were Atheists, they thanked Divine Providence for the miraculous escape, etc."

A society for the promotion of female education was held at Darmstadt last week, when it was resolved to form an international association for the protection of the rights of women. The Princess Louise of Hesse was appointed the first President, and other ladies of rank were nominated correspondents.

It was a pretty custom with the late Mrs. Parton for years to substitute for a monogram, in her notes, a dainty little fern leaf, every part nicely pressed and transferred to the paper. Her friends, in double remembrance of her fondness of ferns, and her well-loved *nom de plume*, laid on her coffin a beautiful bunch of ferns mingled with autumn leaves.

Matilda Phillips, sister of Adelaide Phillips, the singer, pluckily rescued a young American, who was drowning at Genoa, a few weeks ago, reaching him as he was sinking for the third time, and helping him to land, while several gentlemen stood by and made no attempt to aid her—although, as she naively added, in telling the adventure, "they were all kind enough after he was on land."

According to the record of the General Land Office, for the year ending June 30, 1872, 11,864,976 acres of public land were disposed of. Included in the number are the following items: Sold for cash, 1,370,320 acres; military bounty and land warrant location, 389,460 acres; homestead entries, 4,671,332 acres; grants to railroads, 3,554,887 acres. The cash receipts from all the above sources were \$3,218,100.

In the seventh century, a pious monk, known as St. Botolph, founded a church at a place called Y-cean-ho, on the English Coast, Lincoln County. The town which grew up around it was called Botolph's Town, contracted into Bot-olphs-ton, Bot-os-ton, and finally Boston. It was from this town that the Rev. John Cotton came to America, and gave the same name to the seaport in which he settled in Massachusetts.

Vermont proposes to have more public libraries, and to this end a scheme is before the Legislature, which recommends the appropriation of \$150,000 for this purpose. The fund is to be distributed among the towns according to their populations, each town to provide a suitable building, and all to be subject to the trustees of the State Library, the whole scheme to be voted upon by the towns at the annual March meetings.

Count Andrassy has delivered a significant speech to the Austrian delegation. While echoing the pacific declarations which sound so ironical at Paris and Berlin, he allows them only a temporary value. The background, he says, does not open a prospect of lasting peace. Notwithstanding imperial fraternity and good understanding among statesmen, he holds that Austria will not be safe till she can trust in her own strength.

Monsignor Dupanloup, the Bishop of Orleans, has addressed a letter to the superiors of the seminaries in his diocese, on the subject of the circular of the Minister of Public Instruction to the heads of schools in France. Monsignor Dupanloup says no notice should be taken of this circular, all the reasonable reforms suggested by the Minister having for a long time past been the rule in the educational system of the seminaries in his diocese.

The agitation of the coal question in Cincinnati is likely to result in bringing substantial relief to the coal consumers of that city. The City Council having opened a negotiation for cheap coal with the Cincinnati and Terre Haute Railway, which proposed to furnish 10,000,000 bushels of Indiana block coal at twelve cents a bushel, the coal dealers became greatly excited. At a meeting held Tuesday night, the subject was discussed in all its bearings,

and the dealers finally agreed to furnish good coal at ten cents a bushel, whereupon Cincinnati is jubilant.

Great Britain has 19,182 sailing-vessels, with a tonnage of 5,468,327. The United States has 7,092 sailing-vessels, with an aggregate tonnage of 2,279,120. Great Britain has 2,538 steam-vessels, with a tonnage of 2,382,145, while America has but 420 steamers, with an aggregate tonnage of 401,043. The United States holds the second rank in commerce. France, Germany, Spain, Holland, Russia, Italy, Austria, Sweden, Denmark, Norway, Belgium, Portugal, Greece follow as in the order we have given their names. The loss of sailing and steam vessels for the first half of the year 1872 is about 4 1-4 per cent.

The consecration of the Rt. Rev. Herbert Vaughan, D. D., to the vacant Bishopric of Salford, was to take place in the Cathedral of Salford, on the Feast of SS. Simon and Jude, the 28th of October. Dr. Vaughan is the eldest son of Lieutenant-Colonel Vaughan, of Courtfield, Herefordshire, and was born at Gloucester, on the 15th of April, 1832. He was educated at Stonyhurst and abroad, and made his ecclesiastical studies at Downside College, in England, and at the Academic Ecclesiastica at Rome. He was ordained priest by the Archbishop of Lucca, in that city, on the same Feast of SS. Simon and Jude, in the year 1854. The Holy Father has been pleased, in insisting upon Dr. Vaughan's acceptance of the See of Salford, to desire that he should continue to govern the Missionary Society of St. Joseph, whose Mission among the colored people in this country is well known to our readers.

On Sunday, the 29th of September, a pilgrimage on an immense scale arrived at the sanctuary of Our Lady of the Hermit, near Calomini, in the diocese of Massa, to implore the Mother of Mercies to intercede at the Throne of Grace for happier days for the Holy Father. Nineteen parishes, under the direction of three pastors, took part in the great demonstrations, without mentioning several others which were not accompanied by clergy. The number of pilgrims visiting the shrine was estimated at 10,000, at least two-thirds of whom received the Holy Sacrament for the intention of the Holy Father. The assemblage would have been much larger if a report had not been spread that the pilgrims would probably be molested; in consequence of which the Government had thought it necessary to send a body of troops from Livorno, to maintain order. No disturbance occurred, however, and this great religious manifestation passed off in the utmost quietude.

We understand that a highly popular Catholic clergyman has purchased one or more houses close to the Industrial Home in Kensington, with a view of providing temporary accommodation for such clerical and other converts as may, for the moment, find themselves deprived of every place they could call a home. A refuge of this description has long been wanted, for it frequently happens that Anglican clergymen, especially, who conform to the Catholic Church, are reduced to great straits, and naturally require some time before they can make arrangements for their future mode of life. We hear that the reverend gentleman who has commenced this work of mercy is trusting to Providence for resources, and looks to the faithful for that support and co-operation to which he is justly entitled. He was, the other day, agreeably surprised to find one of the little rooms in his newly-taken house neatly and comfortably furnished by a benevolent lady, and made ready for the first-comer who may prove worthy of it. — *Liverpool Catholic Times*.

Spanish finances, like most other Spanish things, are in a bad way. The hard facts of the case are that there is a floating debt of \$84,000,000, which no government since the Revolution has shown its ability to deal with, and there is a deficit in the revenue this year of \$20,000,000. The last finance minister but one, Señor Angulo, could think of no better mode of making ends meet than clapping a tax of 18 per cent. on the interest of that portion of the debt held by foreign creditors, but this met with no acceptance at home, and abroad was treated as an attempt at robbery. His successor, Señor Camacho, proposed to pay one and a half or two per cent. of the foreign obligations in cash, give bonds for the remainder at the market price of Spanish securities, and the foreign creditors received this proposition favorably, but the Cortes did not even consider it. The present minister, Señor Gomez, now proposes an ingenious kind of loan, the leading feature of which is the payment of two-thirds of the interest due to the holders of certain classes of the public debt in money, and the other third in Government bonds during the next five years, and a loan of \$10,500,000, the interest of which is to be paid in the same way, to be negotiated by the Bank of

Paris and of the Netherlands. This plan is now coming before the Cortes. Señor Gomez estimates the expenditure of the present year at \$333,500,000; the revenue at \$272,500,000. *New York Nation*.

The number and magnitude of the land sales that have been made in this county within the last four weeks, show that this county is beginning to be appreciated. We say beginning, because we believe that if the productive qualities of the lands of our county were fully appreciated by those at a distance, lands which are now selling at from eight to thirty dollars per acre would be selling at double that price. The following are some of the noticeable sales which have been made within the last month: Mills in Lincoln, about 1,800 acres, at \$12 per acre; Green & Huscroft to Dr. Glenn, 2,660 acres at \$8 per acre; Davis to John Boggs, 500 acres at \$30 per acre; F. B. Larkin to Dr. Glenn, about 1,500 acres at \$10 per acre; A. Montgomery to Dr. Glenn, about 4,000 acres, at \$25 per acre; Fountain to Talbot, about 1,500 acres; and we might mention several other sales, but the foregoing is sufficient to show that there is quite a stir in the real estate market, and the fact that these prices are nearly twice the amount the lands could have been bought for one year ago, and the further fact that the purchases are made by our most intelligent citizens, shows conclusively to us that Colusa County lands are beginning to be appreciated, and that within five years they will stand second to none, and be saleable for twice the price they are selling for at present. — *Colusa Sun*.

SAN FRANCISCO PRODUCE MARKET.

FLOUR—Extra ranges from \$4 75 to \$5 50 according to brand, terms of sale, etc.

WHEAT—Fair to choice grades are quotable at \$1 57 1/2 to \$1 65.

BARLEY—We quote choice Bay at \$1 20 to \$1 25 and coast at \$1 20 to \$1 25.

OATS—Choice kinds are held at \$1 67 1/2 to \$1 77 1/2; other descriptions, \$1 80.

HAY—From \$11 to \$19 per ton will cover all kinds.

ONIONS—Quotable at \$1 75 to \$2 75.

POTATOES—Sales of good Tomatoes at \$1 35; Half-moon Bay, fair, at \$1 20; 200 sacks Humboldt at \$1 100 lbs.

HOPS—In New York there has been more inquiry, and the receipts have been immediately taken on arrival. The stock was smaller than at any corresponding time within the last twenty years. Two hundred and fifty bales sold at 30¢ to 37¢. Advances from the interior state 33¢ to 35¢ was being paid by dealers. This market will naturally improve in consequence, and a firmer feeling already prevails.

BRAN—Selling for \$2 1/2 per ton from mills.

MIDDLINGS—Mill price is \$3 00 per ton.

CORN—Quotable at \$1 20 to \$1 25.

OIL CAKE MEAL—\$3 00 per ton from mills.

CORNMEAL—Quotable at \$2 1/2 to \$2 3/4; jobbing, \$2 1/2 to \$2 3/4.

SEEDS—Flax, 30¢ to 35¢; Canary, 10¢ to 15¢; Mustard, 10¢ to 15¢; as to kind.

BEANS—We quote Bayo at \$3 12 1/2; Small White \$3; Pea, \$3 12 1/2 to \$3 25; Butter, \$3 25 to \$3 50, latter for choice large; Pink, \$2 62 1/2 to \$2 75.

HONEY—San Diego new, in comb, 23¢ to 25¢; Los Angeles comb, in 2 lb cans, \$4 1/2 doz; strained do, in bulk 13¢; other kinds, 8¢ to 15¢ in comb and 10¢ to 15¢ strained.

BEESWAX—Quiet at 35¢ per lb.

VEGETABLES—Tomatoes, Bay, 15¢ to 15 1/2 box; Egg Plant, 4¢ to 5¢; Summer Squash, 2¢ to 2 1/2; Green Corn, 15¢ to 25¢ doz; Cucumbers, \$1 50 to \$2 box; Chili Peppers, 2¢ to 3¢ lb for Small and 5¢ to 6¢ for Bell; String Beans, 5¢; Cabbage, 5¢ to 6¢ 1/2; Peas, 3 1/2 to 4¢ per lb; Green Okra, 4¢ to 6¢; Garlic, 5¢ to 6¢; Lima Beans, 3¢ to 3 1/2.

FRUIT—Limes, \$10 to \$15 50 per 1000; Bananas \$2 to \$4 bunch; Figs, 30¢ to 40¢ lb; Plums, 7¢ to 8¢, according to variety; Pears, 50¢ to 75¢ box for cooking, and \$1 50 to \$2 for eating; Apples, cooking, 50¢ to 75¢ box; do eating, \$1 00 to \$1 50; Grapes, 40¢ to 50¢; Black Hamburg, 50¢ to 60¢; Muscat, 40¢ to 50¢; Tokay, 60¢ to 70¢; Black Morocco, 50¢ to 60¢; Native, 1 1/2 to 2; Sweet-water, 2¢; Isabella, 6¢; Watermelons, \$6 to \$8 per one hundred; Cantaloupes, \$7 to \$8 100; Sicily Lemons, \$1 30 to \$1 40 box; Quinces, \$2 25 to \$3 box; Tahiti Oranges, \$3 to \$4 M; Malaga Lemons, \$13 to \$16 box; Cranberries, \$12 to \$14 bbl; Mexican Pineapples, \$6 to \$8 dozen; Strawberries, 15¢ per lb.

DRIED FRUITS—California are jobbing as follows: Apples, 7¢ to 9¢ lb; Peaches, 8¢ to 10¢; peeled do, 20¢ to 22¢; Pears, 8¢ to 10¢ for peeled; Plums, 7¢ to 10¢; pitted do, 18¢ to 25¢; Figs, 8¢ to 12¢; Nectarines, 11¢ to 12¢; Grapes, 6¢ to 7¢; Raisins, \$3 25 to \$4 box.

PROVISIONS—Eastern sugar-cured Hams are jobbing at 19¢ to 21¢; do, extra light Breakfast Bacon, 14¢ to 15¢, and heavy to medium, 12¢ to 13¢; California Hams, 16¢ to 18¢; California Bacon, 12¢ to 15¢; Eastern Lard, 11¢ to 12¢, for tierces and kegs, and 12¢ to 13¢ for caddies; California do, 11¢ to 12¢ as to pkg; California Smoked Beef, 12¢ to 14¢.

DAIRY PRODUCE—Choice to fancy Butter, 50¢ to 55¢; fair to good, 40¢ to 55¢; pickled 30¢ to 40¢; new, in firkin, sells at 25¢ to 35¢; Eastern firkin, 15¢ to 30¢; Western do, 12¢ to 15¢; California Cheese, 12¢ to 15¢, latter for fancy dairy; Eastern, 14¢ to 17¢, latter for New York State Factory.

EGGS—California are quotable at 57¢ to 60¢ dozen.

POULTRY—Hens, \$6 70 to \$8 doz; Roosters, \$6 50 to \$7 50; Broilers, \$4 to \$5; Ducks, \$9 50 to \$10 50; Turkeys, 19¢ to 21¢ lb; Geese, \$2 25 to \$2 75 pair.

GAME—Venison, 80¢ to 90¢ lb at wholesale; Quail \$2 25 to \$3 50 doz.

WOOL—The following is from the Boston Shipping List of November 2d: "As anticipated in our last weekly review the market has been very excited during the week, and neither the horse disease, the light money market, or the depressed state of goods combined, have been able to keep buyers back. The reaction has evidently taken buyers by surprise, and many of them who have been bearing prices for some months, under the impression that there was no bottom to the market, are disappointed to find so available lots now offering. The improvement in fleeces has been from 30¢ to 50¢ from the lowest point, pulled from 2¢ to 3¢, and California and other grades are held at a corresponding advance. * * * In this market alone, upwards of 100,000 lbs California has been purchased the past two weeks, the bulk of it being taken by one of the largest and best buyers. Confidence in the future of the market is fully restored. Manufacturers and dealers are now turning their attention to supplies in the interior, and we look for an excited and active market with considerable speculative inquiry. Sales of California Spring were made at 33¢ to 45¢, latter for 10,000 lbs choice; Fall and Lamb's at 20¢ to 30¢, and Fall at 20¢ to 25¢ lb."

C. P. R. R.

Commencing Monday, August 26, 1872
and, until further notice, Trains
and Boats will leave San
Francisco.

7.00 A. M.—Atlantic Express Train (via Oakland)
for Sacramento, Marysville, Redding and
Portland (O.) Colfax, Reno, Ogden and Omaha.

7.15 A. M.—Cal. P. R. R. Steamer (from Broad-
way Wharf)—Connecting at Vallejo, with
Trains for Calistoga, Knight's Landing and Sacramento;
making close connection at Napa with Stages for Sonoma.

2.00 P. M.—S. F. & N. P. R. R. Steamer (from
Broadway Wharf)—Connecting at Dona-
hue with Trains for Cloverdale; making close connection
at Lakeville with stages for Sonoma.

2.00 P. M.—Stockton Steamer (from Broadway
Wharf)—Touching at Vallejo, Benicia and
Landings on the San Joaquin River.

3.00 P. M.—San Jose Passenger Train, (via Oak-
land) stopping at all Way Stations.

4.00 P. M.—Passenger Train (via Oakland) for
Lathrop, Merced, Visalia, Tipton and Los
Angeles, Stockton and Sacramento.

4.00 P. M.—Cal. P. R. R. Steamer (from Broad-
way Wharf)—Connecting at Vallejo with
Trains for Calistoga, Knight's Landing and Sacramento.

4.00 P. M.—Sacramento Steamer (from Broad-
way Wharf)—Touching at Benicia and
Landings on the Sacramento River.

6.30 P. M.—Overland Emigrant Train (via Oak-
land). Through Freight and Accommo-
dation.

TRAINS AND BOATS ARRIVE AT SAN FRANCISCO

From Sacramento and Way Stations, via Vallejo 12:00
A. M., and 8:40 P. M.
Sacramento, via Oakland, 2:20 P. M., and 8:45 P. M.
San Jose, via Oakland, 10:40 A. M.
San Jose (Southern Pacific) 8:50 and 10:10 A. M., and
5:50 P. M.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—
7:00, 8:10, 9:20, 10:10 and 11:20 A. M.; 12:10, 1:30, 3:00,
4:00, 5:15, 6:30, 8:15, 9:20 and 11:30 P. M. (9:20, 12:20
and 3:00, to Oakland only.)

LEAVE BROOKLYN—5:30, 6:40, 7:50, 9:00, 11:00
A. M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P. M.

LEAVE OAKLAND—5:40, 6:50, 8:00, 9:10, 10:00 and
11:10 A. M.; 12:00, 1:40, 3:50, 5:05, 6:20, 8:05 and
10:20 P. M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO—
7:20, 9:00 and 11:15 A. M.; 1:30, 4:00, 5:30 and 7:00 P. M.
(7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS—3:45, 7:00 and 10:45 A. M. and
3:30 P. M.

LEAVE FRUIT VALE—4:40, 7:35, 9:00 and 11:20 A. M.
1:30, 4:05 and 5:30 P. M.

*Except Sundays.

T. H. GOODMAN, A. N. TOWNE,
Gen'l Pass'gr and Ticket Ag't. Gen'l Sup't.

Southern Pacific Railroad.

Time Schedule—Commencing Sept. 15th, 1872.

TRAINS SOUTH.	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco.....	8:40 A. M.	3:20 P. M.	14:40 P. M.
San Jose.....	11:10 A. M.	5:42 P. M.	7:00 P. M.
Gilroy.....	12:30 P. M.		
Pajaro.....	2:20 P. M.		
Castroville.....	3:05 P. M.		
Salinas.....	3:45 P. M.		
Hollister.....	2:40 P. M.		

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Hollister.....			11:05 A. M.
Salinas.....			10:20 A. M.
Castroville.....			10:40 A. M.
Pajaro.....			11:30 A. M.
Gilroy.....			1:10 P. M.
San Jose.....	10:50 A. M.	7:45 A. M.	2:31 P. M.
San Francisco.....	9:10 A. M.	10:10 A. M.	5:10 P. M.

* SATURDAYS 2:30 P. M. SUNDAYS excepted.

FREIGHT TRAINS.

THROUGH TRAINS leave San Francisco at 4:15
A. M. Arrive at San Francisco at 4:25 P. M.
Trains for San Jose and Way Stations leave San Fran-
cisco at 1:00 P. M. Arrive at San Francisco at 11:30
A. M.

A. N. TOWNE, A. C. BASSETT,
Gen'l Superintendent. Ass't Superintendent.
J. L. WILLCUTT, Gen'l Passenger & Ticket Agent.

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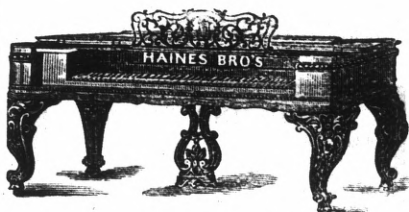
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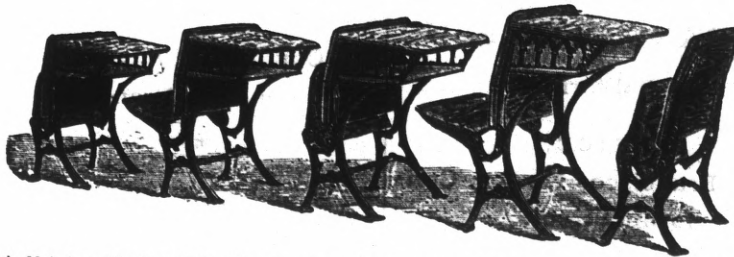
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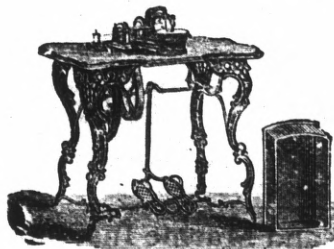
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Liquors and washing extra.
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THE United States Hotel has been thoroughly renovated and fitted up in superior style, and the proprietor is now able to provide his patrons and the public with superior accommodations, on the most reasonable terms.

Board, per week, \$4 00
Board and Lodging, per week, \$5 to \$6 00
Board and Lodging, per day, \$1 00

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A Library is attached to the House for the use of its patrons; also a fire-proof safe, where money and other valuables are taken charge of at the risk of the proprietors.

An omnibus, with the name of the Hotel thereon, will be at the wharf to convey passengers to the Hotel free of charge.

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6 cases new Japanese Silks, 50, 60, 75 and 87 1/2 cents per yard.
120 pieces Japanese Poplins, 37 1/2 cents per yard; reduced from 50 cents.
5 cases extra heavy Mohair Poplins, 25 cents per yard actual value 50 cents.
200 pieces black and colored Satin de Chine, 60 cents per yard; worth \$1.
Black and colored French Merinos, 62 1/2 cents per yard; reduced from \$1.
2 cases Scotch Plaids, 25 cents per yard; beautiful colors.
200 Broche Shawls from \$8 upward.
500 very handsome striped Shawls from \$2.50 upward

MOURNING GOODS.
Black Drap d'é, Poplin Alpacas,
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A very nice Black Alpaca for 25 cents a yard.

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